THE ULTIMATE REALITY AND REALIZATION

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ŚIVA-SUTRA, WITH TEXT IN SANSKRIT, TRANSLITERATION IN ROMAN, TRANSLATION IN ENGLISH AND COMMENTARY

BY

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PREFACE

More and more intelligent people in the world with spiritual leanings are turning away from the orthodox ideas of religion and philosophy and taking to the realization of an Ultimate Reality which is hidden within the heart of every human being as the ultimate goal of all spiritual endeavour and self-discipline. What is the nature of this Reality, how can it be realized, and what is the nature of work done by those Great Beings who have succeeded in this effort and become permanently established in that Reality—these are some of the questions which are bound to be of great interest to all serious students of the Occult Science and those who are treading the path of practical Occultism.

Of course, all such questions are beyond the realm of the human intellect and cannot be answered satisfactorily on the basis of reason alone. They are matters of inner experience and this experience can be gained only by treading that diffcult path of unfoldment of consciousness which reveals, step by step, different aspects of the one Reality and finally the Ultimate Reality itself. But this does not mean that it is not possible to say anything about this Reality or the method of realizing it. This Reality can, no doubt, be known only by direct experience but those who have succeeded in their efforts to know it in this manner are certainly in a position to give us some idea with regard to the nature of that experience, how it can be gained and the nature of the self-discipline which makes this possible.

Not only is it possible for them to say something on these vital questions but it becomes a kind of compulsion under which they have to tell others about their experience and exhort them to take to that path which will enable them to gain this direct experience for themselves.

There is a definite reason for this urge to persuade others to take to the path of Self-realization. This realization reveals the unity of life which underlies all living creatures. From the experience of this unity is born a tremendous love for them and the desire to see human beings free from the illusions and limitations of the lower worlds in which the common man is involved. Love always wants to share what it has and prizes most with those who are loved and therefore an Enlightened individual does everything in his power to persuade others to acquire what has brought him superlative happiness. He sees clearly the Divine nature present in the heart of all human beings and how involvement in the illusions of the world prevents them from becoming aware of this tremendous Reality. It is therefore natural for him to be constantly engaged in making others see these illusions and free themselves from the miseries of life which are inherent in these illusions. They may or may not pay heed to his vital message but he has to spread it far and wide and make them realize its importance.

It is for this reason that though Truth is a matter of direct realization by one's own individual effort we have available to us such a precious and vast literature giving the experiences and exhortations of those who have gained realizations of this Truth in different degrees by following different methods. The Upaniṣads and similar treatises belonging to other religions are full of experiences and exhortations of those who have gained glimpses of the Supreme Truth and

wanted to share their experiences with others who were also seeking the same Truth, though under a different name and by following a different method.

The student should however exercise his discrimination in going through such literature and try not only to separate what is profound from what is spurious but also to note to which category a particular treatise belongs. One treatise may give in glowing terms the particular experiences of a mystic whose consciousness has been raised temporarily to a higher level in an ecstasy. Another may present an exquisitely beautiful panorama of ever-receding horizons in the long journey to our spiritual goal. A third may give us not only an inspiring glimpse of our spiritual aim in a masterly manner but also lay down the general principles underlying methods of achieving it. *Śiva-Sūtra* belongs to this third category.

Those who study this treatise carefully and are able to appreciate its grandeur and beauty adequately will be able to see for themselves that it must have come from a very high source, although given out through the medium of an ordinary scholar inspired temporarily to receive and pass on to the world its priceless message. The very nature of the topics dealt with and the masterly manner in which they are presented shows that the real author of the treatise must be a Self-realized individual who has himself trodden the path of spiritual unfoldment, reached its ultimate goal of Self-realization, and is therefore familiar with all aspects of spiritual life, as it is lived by an aspirant and also as it is lived by one who is established in the world of Reality.

This kind of communication of truths of the most profound significance to the world at large is well known and not uncommon. Those who possess and are capable of giving

this kind of knowledge are naturally great souls who have reached the highest stages of spiritual development and have therefore risen far above the vulgar desire to see their name and personality associated with the knowledge thus passed on to the world outside for the benefit of others. They know full well that there is only one source of all real and true knowledge, the One Reality underlying and containing the universe in its vast embrace. And therefore, all those who discover and give out such knowledge are merely channels through which this knowledge flows from the innermost Centre to the world outside. The expression of profound ideas and concepts in the form of aphorisms not only enables the author to condense his ideas to the utmost limit but also avoids to a great extent the risk of modification and rigid crystallization in being expressed through the medium of ordinary language. For, in using this method, the ideas are merely hinted at and it is for the student to dig out their true meaning and significance by his own effort and according to his stage of spiritual development.

After these preliminary considerations let us now make a general survey of the basic questions and facts of spiritual life dealt with in this treatise. This will make it easier for the student to understand the deeper significance of the different aphorisms and their relation to one another and to integrate what is said in the separate commentaries on the aphorisms into a composite picture of the whole panorama of spiritual life lived at the highest level.

We may begin by noting that the *Yoga-Sūtra* of Patañjali which has become quite popular even in the West gives a very comprehensive idea of the various techniques which are involved in the practice of Yoga but it is very deficient in giving us a clear and inspiring idea with regard to the real

object of practising all these techniques and the nature of the Reality which they are meant to realize when the object aimed at has been achieved. A single word—*Kaivalya*—is made to indicate the nature of the ultimate goal of all this strenuous effort extending generally over a number of lives, and all that the student or aspirant can gather from the study of the treatise is that this Kaivalya offers him an effective means of release from the miseries which are inherent in ordinary human life.

This rising above the miseries of life is at best a negative prospect and unless there is something positive and of profound value to take the place of this negative ideal it is not likely to attract the common man who regards life as a mixture of joys and sorrows and is quite willing to go through the latter for the sake of the compensations which are provided by the former. How many people are there, for example, who would not be prepared to put up with the inconveniences and the occasional pains and sorrows of ordinary life for the sake of the happiness they derive from the love of their children, the joys of artistic creation, the appreciation of their fellow men, and worthwhile achievements in different fields of work, to say nothing of the coarser pleasures of a physical nature.

Under these circumstances it is only a very high ideal and prospect of a profound nature that touches the very core of being and makes an appeal to the dormant Divine Life within which can attract the aspirant and incline him to sacrifice the pleasures and happiness of ordinary life for the sake of gaining ultimately the extremely subtle, superlative and ever-lasting bliss of real spiritual life in which we are aware of our *Sat-Cit-Ānanda* nature.

We blunder when we under-rate the potentialities of the common man for responding to appeals of a spiritual

nature, as the life of all Great Teachers have demonstrated clearly. They were able to attract not only people with spiritual leanings and capacities but also the most unpromising individuals, though not in every case. The secret of their success in this matter lay in their being able to appeal to the *Ātmā* hidden within the outer form and mind of the individual. When *Ātmā* speaks to *Ātmā* all intermediate barriers created by the mind are swept aside and the appeal goes home. But it is the *Ātmā* which must speak and not the mind masquerading under the cloak of spiritual life and the paraphernalia of religious orthodoxy. And the *Ātmā* can speak only when the teacher is aware of his own spiritual nature and is therefore also aware of the spiritual nature of those who hear him.

In fact, it is necessary to be aware not only of our spiritual nature but also of our Divine nature which is hidden behind the spiritual nature and is the source of the exalted states of consciousness and superhuman powers inherent in the Spirit. How can one become aware of this Divine Consciousness and Power which is hidden within the centre of consciousness through which the individual *Ātmā* functions in the worlds of manifestation? By piercing through its own Centre which centralizes and in the process limits enormously the infinite Consciousness and Power inherent in the Ultimate Reality. When the highly advanced Yogi is successful in accomplishing this difficult task his consciousness emerges into the world of Ultimate Reality and by becoming one with the Universal Consciousness of that world rises above the illusions and limitations of every kind which are inherent in the worlds of manifestation. It is this Ultimate Reality which may best be visualized by the human intellect as Universal Consciousness in which Universal Power is inherent that is referred

to as *Śiva* in Hindu philosophy and *Śiva-Sūtra* is a treatise that attempts to throw some light on the nature of this Supreme Reality, the method of its realization by the individual, and the nature and work of those who have become permanently and irreversibly established in that Reality.

It will be seen, therefore, that this treatise makes up, to some extent, the deficiency of the *Yoga-Sūtra* and by dealing more fully and clearly with the nature of the Reality of which the successful Yogi becomes aware on Self-realization, makes the ideal of Self-realization more attractive and inspiring. The *Yoga-Sūtra* deals mostly with the *vidyā* or technique of Yoga which is the negative aspect of *Brahmavidyā*. *Śiva-Sūtra*, on the other hand, deals mostly with the nature of that Ultimate Reality or *Jñāna* (wisdom) which may be considered as the positive aspect of *Brahmavidyā*. The two treatises may therefore be considered as complementary, each supplying the deficiency of the other, and together giving a far richer and more comprehensive idea regarding the nature of this Sacred Science.

It should not be imagined by those who study *Śiva-Sūtra* that absence of any reference in this treatise to the preliminary qualifications which are emphasized in *Light on the Path* and other similar occult treatises of a practical nature, means that *Śiva-Sūtra* does not attach any importance to these qualifications or supposes that they are unnecessary. To imagine this would mean a complete absence of understanding of the high purpose of this profound treatise. These preliminary qualifications, even though they are not mentioned in treatises of this nature, are not considered unessential. They are not mentioned because the aspirant is supposed to have already acquired them. It is thought that the question of his entering this difficult path which

leads to the ultimate goal of human evolution pointed out by them does not arise in the case of unqualified aspirants and so it is useless to waste time in dealing with this preliminary training which is outlined in more elementary treatises of a different category. A book dealing with a critical study of English literature, as a whole, is not expected to refer to the rules of English grammar. It is only in spurious schools of mysticism and occultism that teachers of Yoga offer to initiate disciples into its highest mysteries without even enquiring whether they possess the necessary qualifications. But, of course, the disciple must be prepared for making up for this deficiency in his character by offering to the *guru* a handsome fee!

The next point which must be cleared up in this general survey of this treatise is the division of the treatise into three Sections so that the student may understand the purpose of this division and why certain facts and concepts are referred to in one Section while others of a similar nature are included in another Section. The fundamental reason for this division into three Sections lies in the fact that the treatise deals with the question of the unfoldment of consciousness and gaining realizations of ever-increasing depths from three points of view, (1) from the point of view of Divine Consciousness, (2) from the point of view of Divine Power and (3) from the point of view of their product, mind, or *citta* as it is called in the *Yoga-Sūtra*.

The first Section deals with the methods which utilize consciousness itself and are applicable to the highest grades of disciples or those who have become Liberated already and come down into a new incarnation to take some definite part in the working of the Divine Plan. In their case the spiritual nature is already highly developed and all that is

needed in unfolding the highest states of consciousness and the powers associated with them, while functioning on the physical plane, is a little stimulation from below. States of meditation and contemplation which cannot be attained even by highly advanced Yogis after years and lives of Yogic practices are easily attained in the case of these highly advanced souls by just making a little mental effort to know by direct experience the realities of the inner life, and the powers associated with these states of consciousness appear naturally without making any special effort to acquire them.

The Sanskrit word *Saṃdhāna* is used in the first Section for this process of establishing contact with the inner realms of being by directing the attention to them. In the case of the ordinary individual this kind of directing the attention to these realities does not yield any remarkable results, firstly, because the mind cannot be concentrated with the required degree of intensity, and secondly, because the spiritual nature as well as its vehicles on the different planes are not yet fully developed. But in the case of highly advanced souls these difficulties do not exist and the opening up of the channels between the lower and higher worlds is brought about with great ease. It is in these advanced stages of unfoldment of consciousness by properly qualified individuals that the mechanism of the *Suṣumnā nāḍī* and other mystic centres present in the vehicles are made to play their important role by proper manipulation of forces like *prāṇa* and *kuṇḍalinī*.

There is a craze these days in certain circles of aspirants who are still immature spiritually to arouse their *kuṇḍalinī* and bloom into Enlightened *Mahātmās* overnight. There is nothing wrong in studying these interesting facts concerning the subtler forces working within our vehicles theoretically, but we should not allow ourselves to dabble with

them without first acquiring the necessary qualifications for using them in the proper manner. A person doing so is like a child playing with fire. A scientist who wants to attain eminence in any field of scientific research does not confine his knowledge to facts of the particular field in which he is working. He tries to acquire as wide a base of theoretical scientific knowledge as possible. But he does not go into the control room of a plant producing atomic energy and start monkeying with the electric switches and other devices which control and manipulate various forces and currents.

The method of Self-realization outlined in the first Section is based upon penetration into the four states of consciousness itself as distinguished from the ordinary method outlined in the *Yoga-Sūtra* which is based upon *citta-vritti-nirodha*. This is indicated by aphorism 1-7 of *Śiva-Sūtra*. This method may therefore be considered as a kind of short-cut to Self-realization and can therefore be adopted only by very highly advanced souls who have the capacity for using this subtler method and are merely recapitulating in a new body what they have accomplished already in a previous life. This first Section is entitled *Śāmbhavopāya* or ' the method of *Śambhu* ' another name of *Śiva* or the Universal Consciousness underlying both the manifest and the unmanifest. It is so called because in this method the Yogi deals only with states of consciousness, the source and basis of all states of the mind or *citta*.

The second Section of *Śiva-Sūtra* is called *Śāktopāya* which means that it deals with the method depending upon the utilization of Divine Power which is the instrumental cause and basis of the manifested universe. This Divine Power, as every student of the Occult Science knows, works through the agency of ' Sound ' or *Nāda* as has been explained in

other contexts. This subtle method should not be confused with ordinary *Mantra Yoga* in which repetition and meditation on *mantras* is used to attune the vehicles of consciousness and help in its unfoldment. This fact is clear from the extremely significant and important aphorisms of this Section.

This ultimate secret of the power of 'Sound' can be imparted in a real initiation only by a Self-realized *Mahātmā* or *Adhikāri Puruṣa* to a properly qualified, highly advanced disciple and it is capable of leading him out of the world of manifestation into the world of Reality. It should be clear therefore that the method can be used only by those who are already developed spiritually and are therefore qualified to come into direct, personal contact with those Great Beings who are masters of the Sacred Science. It has nothing to do with the initiations which are frequently given in India by ordinary *gurus* by whispering a *mantra* into the ears of their *chelas* and performing some religious ceremony. The difference between the two kinds of initiations is shown clearly by the difference in the effect which is produced on the disciple.

The third Section is called *Āṇavopāya* which means 'methods related to the Point' because it deals with the expression of Divine Consciousness and Power through a Monad who is a Centre in the Ultimate Reality and it is through this Centre that the individual Monad functions on all the planes of manifestation in the mental world he has created round that Centre. All the aphorisms in this Section throw some light on different aspects of the consciousness, life and functions of the Monad in the world of manifestation but the questions are dealt with from the highest point of view and the aphorisms are therefore not easy to understand.

The method of unfoldment of consciousness outlined in this Section is practically the same as the method which has been expounded in the *Yoga-Sūtra* of Patañjali but it deals with the problems of spiritual life from a much higher point of view. Many of the practices and achievements of Yoga which are dealt with in detail in the *Yoga-Sūtra* are taken foı granted in the *Śiva-Sūtra* and many subtle aspects of the unfoldment of consciousness which are not mentioned in the *Yoga-Sūtra* are referred to very tersely in the *Śiva-Sūtra.*

The philosophies underlying the practical methods of *Yoga-Sūtra* and *Śiva-Sūtra* are different. While the philosophy upon which the *Yoga-Sūtra* is based is greatly coloured by Sāṃkhya and is therefore ambiguous and confused in certain respects, that underlying *Śiva-Sūtra* is quite clearly defined and based upon the existence of an Ultimate Reality which brings into existence and embraces the whole universe, each Monad being merely a separate Centre of consciousness and power in that Reality and having Universal Consciousness and Universal Power hidden within him in a potential form. It is related to the school of Kashmir Shaivism.

But the most important feature of this third Section is the light which it throws on the life, work and consciousness of those Great Beings who have become Liberated and as members of the Occult Hierarchy are guiding the evolution of individuals and humanity, as a whole, on this planet. So little information is available with regard to these Great Beings that whatever little has been hinted at in the aphorisms is of inestimable value.

A lot of information based upon clairvoyant investigations has been given about these *Mahātmās* in occult literature but this information does not give sufficient insight into their functions, methods of work and the state of consciousness

in which they live. The few aphorisms given in the *Śiva-Sūtra* bearing on this subject give us a deeper insight into these questions and enable us to understand more clearly what kind of self-discipline an aspirant has to adopt in order to become like them in some measure and earn the privilege of coming into direct touch with them as a disciple.

For example, it is clear from the aphorisms given in the third Section that there are different well-marked stages in the unfoldment of consciousness which end ultimately in its merging with the Universal Consciousness of *Śiva*. Each of these stages is gained by bringing about some fundamental change in the state of mind and consciousness as a result of overcoming completely some common tendency of human nature like *moha*, etc. And when a new stage is reached in this manner and a new state of consciousness appears, new powers and faculties which are inherent in that state of consciousness appear automatically without making any special effort for this purpose.

It is interesting to note that the general theme of the three Sections is indicated by the aphorism which heads each Section. The first Section which deals with the method of unfoldment of consciousness by piercing through its different states begins with the aphorism *Caitanyam ātmā*. The second Section which deals with the method based on the utilization of Divine Power inherent in 'Sound' begins with the aphorism *cittaṃ mantraḥ*. The third Section which deals with the relation of consciousness and mind and their finding simultaneous expression through a Point, representing a Monad, begins with the aphorism *ātmā cittam*.

The student who studies *Śiva-Sūtra* in a superficial manner confining his attention merely to the literal meaning of the

aphorisms, and not trying to grasp their deeper significance and seeing them in the correct perspective against the background of the whole treatise, is likely to miss many aspects of the treatise which are of a profound nature and should be of great interest to every student of philosophy and psychology. What has been said in this Preface will perhaps help him to overcome this difficulty and to see not only the deeper significance of each individual aphorism but its relation to the profound subject which the treatise seeks to expound, namely, the relation of Divine Consciousness and Power and their expression through a Point representing a Monad.

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SECTION I

ŚĀMBHAVOPĀYA

THE ULTIMATE REALITY AND REALIZATION

१. चैतन्यमात्मा ।

Caitanyam Ātmā

चैतन्यम् of the nature of pure consciousness आत्मा the individual Spirit in man who is generally referred to as the Monad in Western literature. The Sanskrit word *Ātmā* is used both for the Supreme Spirit which underlies, pervades and contains the whole universe within its infinite embrace as well as the individual Spirit which is essentially of the same nature as the Supreme Spirit, but is this unbounded, infinite Reality expressing itself through a point or centre.

I-1. "The Monad or the individual Spirit who is the innermost Self of man is essentially of the nature of pure consciousness or the Reality in its outward-turned aspect of Consciousness."

According to the highest doctrines of Occultism there is only one Ultimate Reality underlying both the manifest and unmanifest states of Being. This Reality is an Integrated State which is changeless, indivisible, without distinctions and utterly beyond human comprehension, though it can be known by direct perception by penetrating through and transcending all the levels of the mind in the realm of manifestation, thus enabling consciousness to become aware of its Real underlying nature in the realm of the unmanifest.

The individual Spirit, or *Ātmā* as it is referred to in this aphorism, is a centralized expression of this Reality through a point in which the Reality exists not only in its essential nature but contains the Whole in a potential form. It is this fact which accounts for the continuous and infinite expansion of consciousness in the individual Spirits and the simultaneous development of the corresponding powers as evolution proceeds and what is potential becomes active.

The different Monads or individual Spirits thus represent different expressions of the same Ultimate Reality which is whole, indivisible and integrated through different centres of consciousness, each Centre becoming gradually a separate expression of Divine Life and Consciousness according to its individual uniqueness and playing its own distinct role in the drama of manifestation.

Although these centres of Divine Life and Consciousness called *aṇu* in *Śiva-Sūtras* appear to be scattered far and wide in the realm of Time and Space when looked at from below through the instrumentality of the intellect, they are really concentric, rooted in the *Mahābindu*, the Great Centre through which a manifested universe always appears from the unmanifest and in which it continues to function during the period of manifestation.

So these centres are separate from each other and yet not separate. In the realm of manifestation they function separately through the agency of the mind principle and may be considered separate. In the realm of the unmanifest they are rooted in the One Reality and may be considered as non-separate. The mystery of this paradox can be resolved only by direct realization in Self-realization when the consciousness of the Monad becomes centred in its own individual centre as well as in the common Great Centre.

It has been pointed out in other contexts that Consciousness and Power, called *Śiva* and *Śakti* in Sanskrit, are polar opposites, inseparable but having varying relative predominance under different conditions. But in the unmanifest, the Power aspect of the One Reality or *Śakti* is potential, merged in the Consciousness aspect or *Śiva* and indistinguishable from it. It is only when manifestation takes place after a period of *pralaya* that *Śakti* separates from *Śiva*, descends through the *Mahābindu* and creates the paraphernalia of manifestation through which the Consciousness of *Śiva* can then function and express itself in an increasing measure as evolution proceeds. So, in the realm of manifestation, consciousness and power are always found together though in each organism one or the other predominates according to the stage of evolution and the circumstances prevailing in a particular sphere of expression.

It will be clear from what has been said above that the direct experience of the One Reality in its aspect of Pure Consciousness, without the various kinds of obscurations created by *Śakti*, is possible only when the consciousness of the individual Monad who is involved in manifestation, is able to extricate itself from the illusory paraphernalia created by *Śakti* and penetrating through its own Centre is able to emerge on the other side of the Point, as it were. It is then in the realm of Pure Consciousness and can have direct unobstructed perception of Pure Consciousness or the *Śiva* State in which *Śakti* is present in a potential form.

It is this Point which centralizes and limits Pure Consciousness, brings into action the Mind principle and creates the individual mental worlds in which the Monad becomes imprisoned. And it is for this reason that it is necessary to penetrate through this Point to gain Self-realization and

become established in the world of Reality. In this highest State, the Consciousness of the Monad exists in constant unification with the universal Consciousness of *Śiva*, acquires all the Divine attributes and powers inherent in Pure Consciousness and can thus perform any function in the manifested universe as an *Adhikāri Puruṣa*.

The Reality existing above and beyond the Point which is generally referred to as the *Śiva-Śakti-tattva* is dual in its nature. It can therefore be considered both as positive or negative, or as masculine or feminine. In *Pratyabhijñā Hṛdayam* it is generally referred to as feminine in nature and it is only in the last aphorism that both the natures—positive and negative—are referred to and these natures considered merely as two aspects of that Supreme State called *Śiva* which is really neither positive nor negative. In the *Yoga-Sūtras*, on the other hand, this Reality is generally referred to as *Puruṣa* or masculine in nature, and only in the last aphorism the dual aspect is referred to as *Citi-Śaktiḥ*.

२. ज्ञानं बन्धः ।

Jñānaṃ bandhaḥ

ज्ञानं knowledge; the word is used for both mental and spiritual knowledge but in the present context it is used for mental knowledge बन्धः bondage, confinement in the lower worlds of illusion.

I-2. "Knowledge vitiated by the illusions of mind is the cause of bondage of the Monad or *Jīvātmā* in the lower worlds."

In order to grasp the inner significance of this aphorism it is necessary to understand the nature of the mind, from

where it is derived, how it is formed and what is its essential nature. The most apt and illuminating answers to these questions are given very tersely and clearly in the three following aphorisms of *Pratyabhijñā Hṛdayam*.

Citisaṃkocātmā cetano 'pi saṃkucita-viśvamayaḥ

" The *Ātmā* or the individual Monad is merely a centralized or contracted form of Universal Consciousness. Even though he is nothing but an expression of consciousness, this is obscured by the limited mental world of the individual which fills it." (4)

Citir eva cetanapadād avarūḍhā cetya-saṃkocinī cittam

" It is nothing but the Ultimate Reality which, descending from the stage of pure consciousness becomes the individual mind, by becoming contracted to and assimilated with the images of objects present in the field of consciousness." (5)

Tat-parijñāne cittam eva antarmukhībhāvena cetanapadādhyārohāt citiḥ

" But the individual mind by withdrawing inwards towards its central source by contemplation, can be made to revert to the state of pure consciousness and by thus acquiring knowledge of pure consciousness, become one with the Universal Consciousness itself." (13)

These aphorisms have been discussed thoroughly in the commentary on *Pratyabhijñā Hṛdayam* and it is not necessary to deal with them here again. What we have to understand clearly is that the individual mind is formed by Universal Consciousness passing through an individual centre which centralizes the Consciousness and limits the range of its awareness and powers. It is this limited centralized consciousness which becomes the basis of the individual mind

that is separate and different from the minds of other individual Monads.

Although the consciousness which lies at the basis of these minds is essentially of the same nature as the Universal Consciousness it becomes filled up and obscured by the mental images which accumulate in the mind as a result of the experiences which the individual goes through in the world of manifestation. The mind thus becomes an instrument for gathering and storing these mental images which obscure consciousness.

These mental images are produced in the mind initially by the sense-organs and in their raw state are called sensations. But from this raw material the mind elaborates a very complex structure of knowledge by the powers of imagination, memory, reason, etc. which are also inherent in the nature of mind. In fact, the evolution of a mind consists in the elaboration of a more and more complex and subtle structure of knowledge as can be seen by comparing the mind of a savage with that of a highly civilized human being.

It is necessary to remember that while this accumulation and elaboration of knowledge in different ways is going on in the mind in this manner, consciousness in its pure form remains the basis of the mind and not only provides the illuminating power behind the mind but is the source of its knowledge and without this basis of integrated consciousness, the differentiated knowledge of the mind could not appear and grow to an infinite extent.

So the relation of consciousness and mind is a very peculiar one and of fascinating interest to the student of Occultism and it is necessary to understand this relation thoroughly if we are to utilize effectively the technique of Yoga for regaining awareness of our Real nature. It is only

when we understand this relation properly that we can understand the nature of knowledge which is called *Jñāna* in Sanskrit and can understand the significance of the aphorism under discussion. This relation has been discussed thoroughly in other contexts, especially in *Glimpses into the Psychology of Yoga*, and it is therefore not necessary to go into this question in the present context. Let us now deal with the question as to why and how knowledge or *Jñāna* can become an instrument of bondage for the Monad who descends into the lower worlds of manifestation in order to unfold the Divine potentialities which are hidden within him.

The word *Jñāna* is used in a very wide sense and includes, on the one hand, the rudimentary knowledge gathered by the sense-organs in the form of sensations, and on the other hand, the supreme knowledge of the Ultimate Reality which sets the Monad free from the illusions and limitations of the lower worlds of manifestation. It is obvious that in the context of the aphorism which is being discussed the word *Jñāna* is used for the mental knowledge which is gathered by the mind in the realm of manifestation and is vitiated by illusions and limitations of various kinds and degrees. It is this kind of knowledge in all its ramifications which binds the Monad to the lower worlds, and it is only knowledge of his own Real nature which is hidden within him and which is the ultimate object of Yogic practice which can set him free from this bondage.

How does this kind of mental knowledge become an instrument of bondage for the Monad is the great question posed by this aphorism. This is a philosophical question which has been discussed at great length by Hindu philosophers and religious teachers and some light is thrown on it by many aphorisms in *Śiva-Sūtras*. The question is not easy to

answer becaue it is bound up with the nature of the relation existing between the Supreme knowledge of the Ultimate Reality and the defective knowledge of the intellect. We shall not therefore go into this question in detail but merely point out a few facts which will enable the student to realize the vital importance and validity of the cryptic statement made in the aphorism under discussion.

If the student has understood how the mental world of an individual Monad is formed by the centralization of the Ultimate Reality in passing through the centre of individual consciousness of each Monad and the enormous limitations imposed upon this consciousness in the process, he should also have no difficulty in understanding how this mental world can obscure the awareness of that Reality, can bring about a tremendous limitation of the infinite powers which are inherent in that Reality and how with these limitations the ground is prepared for the creation of the objective and subjective illusions in which we get involved and imprisoned during the course of our evolution in the world of manifestation.

So the real problem in Self-realization is how to get rid of all these illusions—gross and subtle—by freeing the mind from the obscurations caused by the mental worlds we have created round the eternal centre of our consciousness and obtaining again an awareness of that Ultimate Reality in which we really exist and have our being. This is accomplished by the rigorous self-discipline and practices of lower and higher Yoga as every serious student of the Occult Science knows very well.

The self-discipline and practices differ in different schools of practical Occultism and mysticism but the object of all genuine schools is the same namely, Self-realization. The Yogic system of Patañjali calls this process *Citta-vṛtti-nirodha.*

Pratyabhijñā Hṛdayam refers to it as *madhya-vikāsa*. *Śiva-Sūtras* deals with the successive stages of this process in different aphorisms.

Not only do the methods of self-discipline differ in different schools of practical Occultism but there are differences in views regarding the nature of the Reality which is attained ultimately. Patañjali calls this state *Kaivalya* or attainment of *Citi-Śakti* (IV-34), *Pratyabhijñā Hṛdayam* calls it the descent of *pūrṇāhaṃtā* or all-embracing, all-powerful I-ness. *Śiva-Sūtra* refers to it as Śiva-likeness *Śiva-tulyatā*. These differences of interpretation and presentation are inevitable in describing a Reality which is transcendental in its nature and which can be known only by direct realization within our consciousness. This is why the aspirant should take these differences lightly and not become confused or disturbed by them. He should bend all his energies to practising the discipline which alone can ensure direct realization of the ultimate Truth.

३. योनिवर्गः कलाशरीरम् ।

Yoni-vargaḥ kalā-śarīram

योनि womb, source, form of existence, *Māyā* as the generating cause of the universe वर्गः class, group, society कला a small part of anything, differentiated functions of any principle शरीरम् a body, a vehicle of consciousness.

I-3. "*Māyā*, class, function and vehicle of consciousness determine the nature of mental knowledge (which is the source of bondage)."

In the previous aphorism it was pointed out that ordinary knowledge or *Jñāna* in the ordinary sense is the cause of the

bondage of the *Ātmā* or the individual Monad in the worlds of manifestation. How is this knowledge which is the cause of bondage produced? The above aphorism makes an attempt to indicate the four factors involved in the production of this kind of knowledge. These are listed as *Yoni, vargaḥ, kalā* and *śarīram*.

Yoni is a technical term of philosophy which denotes *Māyā*. The whole universe is considered in Hindu philosophy to be the result of *Māyā* or *Prakṛti* which is therefore considered to be the "womb" of the manifested universe. The word *Yoni* is generally used in Sanskrit to indicate the source of anything, especially if the thing is born from that and undergoes preliminary development within it as in the case of a foetus. The individual soul is conceived in the womb of *Māyā* or *Prakṛti*, develops in it gradually until it has become fit to lead an independent life. This happens on the attainment of Self-realization. *Māyā* is a powerful factor in the production of knowledge in the worlds of manifestation by creating all kinds of illusions that keep the individual bound to the unreal world which the mind creates round the Centre of Consciousness.

The word *vargaḥ* means "class". The nature of illusory knowledge which binds the soul also depends upon the class of vehicle in which the soul is encased. Thus the knowledge of entities in different kingdoms of Nature differs according to the kingdom, as the mind is unfolded in different ways and in different degrees in each kingdom. Even in the same kingdom there is a great variety of knowledge possessed by members of the kingdom depending upon the environment in which they have been brought up and the practical faculties they have developed.

Kalās, as has been explained elsewhere, are the differentiated functions of different principles underlying manifestation

which bring about various changes and accomplish different purposes in Nature in the evolution of life and form. These naturally determine the nature of knowledge which gathers round the centre of consciousness. Taking only the human kingdom we see easily how the functions which an individual performs affect his thinking and result in his acquiring such erroneous attitudes and ideas as "I am not an artist," "I am a minister". Obviously, the individual is none of these things. He is merely a centre of consciousness through which certain functions are being performed and certain objects are being achieved temporarily. The knowledge born of such ideas and leading to such erroneous attitudes is clearly a source of bondage for the individual because in thus identifying himself with the functions which he is performing he limits the unlimited nature of consciousness which contains within itself all the functions in an integrated form, and the powers corresponding to them. Such a limitation produced by the illusion of a separate identity prevents the individual from performing any function needed at any moment as can be done by a Liberated individual who has destroyed all illusions and has become permanently established in the world of Reality (see aphorisms III-6, 35, 36 & 39). What has been said above will show clearly how *kalās* affect and limit the infinite knowledge which is hidden within the heart of every human being and transform the *Ātmā* into an ordinary individual of the world.

The fourth factor which determines the nature of knowledge in the mind, according to this aphorism, is *śarīra* or vehicle of consciousness. It is easy to see how the vehicle determines the nature of knowledge in the mind. The nature of knowledge in creatures belonging to different kingdoms is very different. The nature of knowledge obtained through

different vehicles of the same individual on the different planes also differs very greatly as clairvoyant research has shown. This knowledge becomes subtler and subtler and comes nearer and nearer to true knowledge as we penetrate into the deeper realms of being. But we need not go into these deeper realms to realize this fact. Even on the physical plane we can see how the vehicle determines to a great extent the nature of knowledge acquired by an individual.

The orthodox interpretation of this *Sūtra* is very abstruse. I have therefore given a simpler interpretation which can be understood easily by anybody. This aphorism is of mere academic interest and not of vital importance to an aspirant.

४. ज्ञानाधिष्ठानं मातृका ।

Jñānādhiṣṭhānaṃ mātṛkā

ज्ञान of mental knowledge अधिष्ठानं basis, seat, abode मातृका specific powers present in certain permutations and combinations of sounds corresponding to the letters of the alphabet, powers present in particular modes of motion which can be measured and defined mathematically.

I-4. "The subtle structural basis of all kinds of knowledge which appear in the mind are the specific powers present in the sounds corresponding to the letters of the alphabet or other modes of motion."

This aphorism is of great significance and fundamental importance and embodies a truth of which even serious students of philosophy may have no idea. That the whole manifested universe is based ultimately upon "Sound" or motions of infinite variety is an idea with which most students of the Occult doctrine are familiar but the idea that every

kind of knowledge in its minutest detail is based upon a specific " Sound " or particular kind of vibration or mode of motion will come as a surprise and may be difficult to believe in the case of many students. And yet this truth is merely a corollary of the more comprehensive truth according to which the manifested universe is based upon " Sound ".

According to the Occult doctrine there is only One Reality in existence. In the unmanifest this Reality exists in an integrated form which is Whole, perfect and indivisible. But when manifestation takes place there is a change in this unique state referred to above and this change consists in the appearance of a disturbance of a nature which can best be referred to as a mysterious kind of " Sound ". This sound is not the same as the physical sound with which we are familiar, although the physical sound is a partial and limited expression of it at the lowest level of manifestation. The fundamental " Sound " which appears from the unmanifest and becomes the basis of the manifested universe is of a unique and all-embracing character as will be clear from the fact that all the infinite variety of phenomena we find in manifestation are rooted in and based upon it. It is an integrated state and these phenomena of infinite variety are merely the impression it produces on the mind when it is present in its differentiated forms.

Another Occult doctrine which we should recall in trying to understand the deeper significance of this aphorism is that the basis of the whole universe which we perceive through our mind is mental in nature, i.e., its phenomena are merely modifications of consciousness appearing as different states of mind, mental images and all kinds of knowledge concerning objects and principles existing in the realm of manifestation. Even these external things with which we deal

on the physical plane and which appear so tangible and material are also basically mental in nature. There is really no material basis of the universe, a fact which recent discoveries in Science have fully corroborated. According to these discoveries what appears as and is considered as matter is nothing but condensed energy, the relation between the two being given by the famous formula of Einstein $E=mc^2$. But energy cannot exist in a void although it appears that this is possible. Occultists know that it exists in mind and is derived from consciousness.

As pointed out above, when manifestation takes place the disturbance which is created in the unmanifest takes the form of " Sound " of a unique character, its uniqueness being due to its integrated character. But taking the differentiated state of this " Sound " which finds expression in an infinite number of phenomena in the realm of manifestation, the question arises: What is the relation between these differentiated states and combinations of sound and the mental phenomena to which they can give rise? Are they produced in a haphazard manner with no definite relation existing between the two? No. According to the Occult doctrine each phenomenon observed by the mind is related to and based upon a definite and specific combination of differentiated sounds. This relation is exact and mathematical in nature because sound is a vibration and has a mathematical basis. So, we have two worlds, one of mind and the other of sound, existing side by side in the most intimate and exact relationship. The world of the mind is subjective in nature and rooted in Consciousness or the *Śiva-tattva* of Hindu philosophy. The world of sound is objective in nature and rooted in Divine Power or *Śakti-tattva*. And each aspect and expression of one is related mathematically to its corresponding aspect

and expression of the other and combining harmoniously to form a Perfect Whole.

It is these combinations of sounds which lie at the basis of mental states and phenomena which in their totality or integrated state are called *mātṛkā* in the aphorism under discussion. *Mātṛkā* may thus be defined as Divine Power expressing itself as "Sound" which can take the form of an infinite variety of vibrations or modes of motion.

The fact that *mātṛkās* lie at the basis of mental knowledge is partially corroborated by our common experiences. The relation of sensations which constitute an elementary form of knowledge with physical vibrations of light, sound, etc. shows in a limited sphere that knowledge is based upon "Sound," the relation being mathematical because vibration can be measured exactly by its wave-length and represented by a mathematical formula. Thought transference which is a fact of experience again proves that knowledge is based upon "Sound" or vibration because in the intervening state of transmission the thought is present only in the form of a vibration and it is only when this vibration strikes the mind of the recipient that the corresponding knowledge is produced in his mind.

In the unmanifest state all these vibrations exist in an integrated form and it is only when a manifested world comes into existence that they appear in a differentiated form, combining in innumerable ways to produce objects in the manifested world. They are thus rooted in the Divine Power and are its expressions in the world of manifestation. But this expression of Divine Power as Energy which subsequently condenses in different ways to form objects of the objective world takes place first as integrated "Sound" or *Nāda* which then differentiates into innumerable forms of vibrations and modes of motion.

This integrated " Sound " from which all other differentiated sounds are derived is the first derivative of Divine Power and it is for this reason it is called the basis of the manifested universe. For the same reason this Divine Power is also called the Mother of the universe. The differentiated forms of this Divine Power with the help of which the Divine Will is carried out in the world of manifestation are the *mātṛkā* referred to in this aphorism. In fact the Sanskrit word *mātṛkā* means " mothers " and refers to these differentiated forms of the one integrated Divine Power.

The world of Reality which is above the manifested universe but co-exists with it and contains it within itself in a mysterious form is above the realm of sound, although it is the source of the integrated sound which appears before manifestation takes place. This Real world is an integrated state in which, by its very nature, no disturbances, destructions or vibrations can be present. In the unmanifest the Power aspect of Reality which is referred to as *Śakti* in Hindu philosophy is present in a potential form merged in the Supreme Consciousness which is referred to as *Śiva*.

It is only when manifestation is to take place that the Power aspect separates from the integrated *Śiva-Śakti-tattva*, appears as " Sound," and by the differentiation and condensation of the infinite number of vibrations produced from this " Sound " becomes the basis of the manifested universe. Each bit of knowledge which appears in mind is not only based upon a specific combination of vibrations or modes of motion but is related to it mathematically as has been explained in the chapter on " Mathematics as the Basis of Manifestation " in *Man, God and the Universe*.

It will be seen from what has been said above why it is necessary to suppress and eliminate all expressions of Power

before we can have direct realization of the pure state of Consciousness referred to as the *Śiva* state and become established in the world of Reality. The whole Science of Yoga may, from one point of view, be considered as a method of systematically and scientifically making the power aspect potential so that it merges in consciousness and pure Consciousness can be experienced without the obscurations caused by active Power. In Sāṃkhyan terminology this is called the separation of *Puruṣa* from *Prakṛti* in which the *Puruṣa* exists in his *Svarūpa* (*Yoga-Sūtras* I-2).

५. उद्यमो भैरवः ।

udyamo bhairavaḥ

उद्यम: strenuous effort, energy, exertion, firm resolve
भैरव: one of the eight forms of Śiva symbolizing *ākāśa*, tremendous, terrible.

I-5. " The tremendous effort and energy which is required in the manifestation of a universe comes from the Divine Will of *Śiva*, the Universal Consciousness, and appears initially through *ākāśa* as *Nāda* or integrated ' Sound ' from which all forms of vibration and modes of motion in the realm of manifestation are derived."

The previous aphorism points out that all knowledge in the realm of manifestation is based upon vibration or other modes of motion. There must therefore be at the basis of the manifested universe a source of tremendous Energy from which are derived all these infinite variety of vibrations, modes of motion and forces which are working in the universe.

This source must necessarily contain this Energy in a potential and integrated form so that *any* kind of vibration or mode of motion can appear from it as required in any sphere of manifestation at any time. These vibrations and modes of motion form, as has been explained already, the objective basis of the manifested universe and produce in the minds of all living creatures the corresponding mental states and forms of knowledge which in their totality constitute the subjective aspect of the manifested universe.

Considering the infinite variety and numbers of mental states and kinds of knowledge which exist in the manifested universe, both in the visible and invisible realms we can have some idea of the tremendous nature of this underlying integrated and potential "Sound" which is called *Nāda* or *antaḥ spanda* in Sanskrit. That is why it is referred to as *Bhairava*, which means tremendous, formidable or terrible. *Śiva*, the Universal Consciousness underlying manifestation, is also sometimes referred to as *Bhairava*, obviously, because this tremendous output of primordial Energy or Power is the result of the exertion of His Divine Will to bring about a period of manifestation (*sṛṣṭi*) after a period of *pralaya*. It is when He wills that the potential Divine Power which is merged with His Consciousness in the unmanifest separates from that Consciousness and creates the tremendous amount of Energy required for running the machinery of the manifested system.

It is interesting to note that "Sound" is a property of *ākāśa* or space and so this *Nāda* or "Sound" must reside in or have its source in *ākāśa*, the parent Cosmic Element or Principle from which the other four Cosmic Elements or Principles are derived and the manifested universe is constructed. It is a well-known Occult doctrine that Reality

exists and functions in Space and *Mahākāśa* or the Great Space is the abode of the ultimate Reality or the Absolute. This fact has been very aptly expressed in aphorism II-5 of *Śiva-Sūtras* in which the Supreme State referred to as *Śiva* is called *khecarī*. We shall discuss this question in greater detail when dealing with this aphorism.

We can imagine *Bhairava* as the Sun of Divine Energy from which all kinds of energies needed in a manifested system are radiating all the time. This is not unlike the radiation of different kinds of physical energies from the physical sun which is the centre and life-giver of a solar system. In fact, the physical Sun is probably a centre which is a reflection and instrument on the physical plane of the Universal Sun of Divine Energy referred to as *Bhairava* and after receiving power from this source transforms it according to the particular needs of the solar system.

The use of the words *udyama* and *bhairava* which suggest intensity and tremendousness respectively should not lead us to imagine a state of great disturbance and disharmony. For, this fundamental integrated source of energy, though it is tremendous and of unimaginable intensity and Power is in the Consciousness of *Śiva* which is *śānta* and of the very nature of peace and harmony. In the lower worlds the expressions of power and intensity are generally attended with disturbance and disharmony on account of lack of complete control and proper coordination of the different forces which are set in motion. But the Divine Consciousness is perfect and omnipotent and therefore power and intensity in it can co-exist with peace and harmony. Not only can they co-exist but any kind of disturbance or disharmony is impossible in the deeper levels of that Supreme State. Whatever exists in that State or enters that State

must, by the very nature of that State, be reduced to a state of perfect harmony and peace.

Even in ordinary life we see that wherever there is perfect coordination, proper adjustment and regulation of various kinds of forces, even though they are of a tremendous nature, there is always present an exquisite state of harmony and absence of disturbance of any kind. How the apparent disturbance at the surface of consciousness can co-exist with perfect peace and awareness of Reality at the deeper levels in the case of Liberated individuals has been hinted at in some aphorisms in Part III of *Siva-Sūtras*.

६. शक्तिचक्रसंधाने विश्वसंहारः ।

Śakti-cakra-saṃdhāne viśvasaṃhāraḥ

शक्तिचक्र the Great Point or Centre through which potential Divine Power descends from the unmanifest into the realm of the manifest संधाने by union through meditation, knowing by becoming विश्व of the universe संहारः become merged in the source, disappear from the mind by becoming assimilated with Consciousness or Reality.

I-6. "By contemplation on the Centre through which Divine Power descends and manifests the universe, consciousness reverts to its original pure state, and so the universe as a separate mental phenomenon disappears."

It has been pointed out already that the source and basis of the whole manifested universe, existing in different degrees of subtlety is the integrated vibration or "Sound" referred to as *Nāda* in Sanskrit. This *Nāda* is the initial

expression of Divine Power when it separates from the Divine Consciousness in the Unmanifest for the manifestation of a universe and is expressed through the *Mahābindu* or the Great Point. It is only after its descent through this Point as *Nāda* and the differentiation of this integrated vibration, that the Divine Power can assume the infinite number of forms, of energies, vibrations and modes of motion which lie at the basis of the manifested universe and are referred to in their totality as *mātṛkā* in a previous aphorism.

It will be seen from what has been said above that the Great Point is a kind of threshold separating the world of Reality in the Unmanifest and the unreal world existing on different planes in the realm of manifestation. On one side of this threshold exists the One Reality, Whole, Perfect and Integrated; and on the other side the manifested world of infinite variety of phenomena which we generally refer to as the universe or as *viśva* in Sanskrit.

If we are to understand clearly the deep significance of the aphorism under discussion we should note that the Great Point through which *Śakti* descends from the Unmanifest and creates the manifested universe is not only the Centre from which the mental universe is projected, is not only the source of power which is running the machinery of this universe, but is also a Point from which the manifested universe can be seen in its true form, as a phenomenon taking place within the Universal Consciousness of *Śiva*. It is only an individual who can raise his consciousness to this level in contemplation and can see the universe through the Great Point, as it were, who can realize the phenomenal nature of the whole manifested universe from the lowest to the highest level and become completely free from the Great Illusion by which we are bound and imprisoned within this universe.

Although the above paragraphs indicate in a general way the deep significance of the aphorism it is necessary to dwell for a while on the particular connotations of some of the Sanskrit words used in the aphorism in the present context. *Śakti-Cakra*: When manifestation takes place after a period of *pralaya* through the Great Point and the various *tattvas* or principles descend from the Unmanifest to perform their various functions in the realm of the manifest, every principle has its own particular centre through which its forces and powers descend into the various organisms to perform their respective functions. Each separate manifested system or living organism is interspersed with such mysterious and hidden centres whether the organism is macrocosmic or microcosmic in nature. Each of these centres, called a *cakra* in Sanskrit, is a door through which forces and powers descend from above and consciousness can move up and down between the lower and higher planes.

Since the physical body and also other subtler bodies are a microcosmic representation and expression of the universe as a whole they should contain such centres for the transmission of all kinds of energies and forces and the transference of consciousness from one plane to another. That this is a fact is a matter of common knowledge to all Occultists although scientists have not even an inkling of this important truth of vital importance to every human being.

The Great Centre coinciding with the Great Point through which the Divine Power or *Śakti* descends as a whole to create, maintain and reabsorb the universe in the Consciousness of *Śiva* at the time of *pralaya* is called *Śakti Cakra.* When this Divine Power descends for this purpose it creates, maintains and reabsorbs the universe through the instrumentality of the five Cosmic Elements whose important

functions are very imperfectly understood by the vast majority of students of the Occult doctrine. It is not necessary to go into this difficult question here. All that the student has to note carefully is that it is this phenomenal universe created by the Divine Power which provides the field for the evolution of the Monads and other forms of life at a lower level.

Saṃdhāna: The Sanskrit word *saṃdhāna* is used frequently in *Śiva-Sūtra*, and although it ordinarily means enquiring into the truth of any fact of existence, it has a much deeper significance in the aphorisms of *Śiva-Sūtras* and is used practically in the same sense as the technical word *saṃyama* in the third Chapter of *The Science of Yoga*. In the highest stages of meditation when the reality of any fact or principle of existence has to be realized the Yogi goes through the triple process of *dhāraṇā*, *dhyāna* and *samādhi* until his consciousness becomes one with that reality and direct perception of the truth underlying that reality takes place within the deepest layers of his own Consciousness. This triple process is called *saṃyama*, and *saṃdhāna* has practically the same significance in the aphorisms of *Śiva-Sūtras*.

Saṃhāraḥ: The Sanskrit word *saṃhāraḥ* ordinarily means destruction but in the aphorism of *Śiva-Sūtras* it is used in a more subtle sense and this must be understood if we are not to be completely misled in trying to understand the real meaning of these profound aphorisms. According to the Occult doctrine when a universe comes into existence after a period of *pralaya* it is not "creation' in the ordinary sense of the term. It is a projection outside in a manifested condition of what was present in a mysterious latent form in the realm of the Unmanifest. Similarly, when *pralaya* takes place it is not really a 'destruction' of the manifested universe but its reabsorption in the supreme eternal Consciousness of

Śiva during the ensuing period of *pralaya*. The word *saṃhāraḥ* should therefore be interpreted in the present context as the reabsorption or assimilation with the Reality which underlies the phenomenal world and which includes within its infinite embrace both the manifest and the unmanifest.

This shows how those individuals who become Liberated or *Jīvanmukta* do not live in a void state when the illusory phenomenal universe disappears on Enlightenment. They still see the same universe in existence as before but now see it as an expression of the One Reality, not separate or different from It but an integral part of It, due to the activity of the Divine Mind. The distinction between the Real and unreal disappears and it is this awareness without the presence of *bheda-bhāva* which distinguishes the perception of the ordinary illusion-bound man from the perception of a Self-realized *Mahātmā*.

७. जाग्रत्स्वप्नसुषुप्तिभेदे तुर्याभोग (संवित्) संभवः ।

jāgrat-svapna-suṣupti-bhede turyābhoga-(saṃvit)-saṃbhavaḥ

जाग्रत् the waking state of consciousness स्वप्न the dream state of consciousness सुषुप्ति the state of profound sleep in which there is consciousness but no *pratyaya* भेदे by piercing through तुर्य the fourth state of consciousness which is the highest and from which the previous three states are derived आभोग expansion संवित् Consciousness, perception संभवः becomes possible.

I-7. "By piercing through the lower three states of consciousness (*jāgrat*, *svapna* and *suṣupti*) it becomes possible for consciousness to expand into the fourth state from which the lower three states are derived."

It has been pointed out in the Preface that the unfoldment of consciousness and the methods adopted for this purpose on the path of Yoga depend upon the evolution of the individual. The three Chapters of *Śiva-Sūtra*, although they throw some light on different aspects of these problems, as a whole, are also meant to indicate that individuals at different stages of evolution unfold their consciousness in different ways and the methods which are suitable in the case of an individual who is highly developed spiritually may not be applicable to individuals who are still standing on the lower rungs of the ladder of evolution.

The first Chapter referred to as *Śāṃbhavopāyaḥ* deals in a general way with the method of unfoldment of consciousness in the case of an individual who is already highly evolved spiritually and has only to establish contact, in the present incarnation, with the highly developed states of consciousness which already exist fully developed within him. It is natural that in such a case the unfoldment of the higher states of consciousness will not only be rapid and easy but can be brought about by methods which cannot be used by an ordinary *sādhaka* on the path of Yoga. Such a highly advanced Yogi has only to direct his attention towards the inner realms of consciousness and make an attempt to meditate and his mind easily and naturally passes into a state of contemplation and begins to come into contact with the deeper realms of being. This is so because the spiritual knowledge already exists within him in a developed state and it is only a question of uncovering it by an effective method.

Not only is it easy for him to unfold higher states of consciousness for reasons given above, but on account of his having established intimate contact and relations with the Divine Consciousness within him in his previous lives he has

earned the right to invoke the Power of that Consciousness which can bring about rapid unfoldment. This Power begins to descend from above in an increasing manner and brings about the necessary changes and transformations sometimes in the most unexpected manner.

But the potentiality for such rapid development and the close relation with the Divine Life within him must be there if this kind of rapid development of powers and unfoldment of consciousness is to take place. Merely adopting methods which are effective in the case of highly advanced souls cannot lead to any tangible results if such a potentiality does not exist. In such a case a more modest though less effective method is not only required but is more likely to lead to fruitful results. The Science of Yoga has in its armory, techniques of all kinds, suitable for individual aspirants with different temperaments and potentialities and those who guide the destiny of individuals and humanity as a whole guide the earnest and humble aspirant to the individual or method suitable for his particular case.

The aphorism under discussion illustrates in a remarkable manner the truth of what has been said above. The ordinary method of Yoga which has been outlined in the *Yoga-Sūtras* of Patañjali proceeds, step by step, from the lowest stages of mental development, and by learning to control and manipulate the activities of the mind, enables the *sādhaka* to bring about *citta-vṛtti-nirodha* and attain Self-realization. Although consciousness forms the background of all mental processes and is the directing force behind this mental discipline it remains in the background and its splendour and all-embracing nature, which is really the *vibhūti* or magnificence of the *Śiva* state, is experienced only when the mind is transcended and the individual consciousness is established

in its own essential and fundamental nature as pointed out in 1-3 of the *Yoga-Sūtras*.

But there is a method of Yoga in which the spiritually developed *sādhaka* can proceed to unfold his consciousness and ultimately attain Self-realization by dealing directly with his consciousness and piercing through its different layers. It is this method which is hinted at in the present aphorism. As the name *Śiva* refers to the universal consciousness which underlies the manifested universe and forms the root of all expressions of Consciousness, this direct method of attaining Self-realization and becoming established in the One Reality by piercing through the different layers of consciousness is sometimes referred to as *Śiva-Yoga*. As pointed out above it can be used only by those who are spiritually mature and are able to take this short-cut to the world of Reality which exists within and is the basis of the manifested universe.

The question concerning the four states of Consciousness and what these states signify has been dealt with thoroughly in a Chapter of *Glimpses into the Psychology of Yoga* and it is not necessary to go into this question here in detail. What the student should note is that it is possible for the properly qualified aspirant to pierce through these different states which are hidden within his waking consciousness and come into direct contact with the universal consciousness of *Śiva* of which they are a partial and centralized expression.

The names of these four states of consciousness are well known: *jāgrat*, *svapna*, *suṣupti* and *turīya*. The first three function within the realm of manifestation, while *turīya* or "the Fourth State" is beyond the realm of manifestation. The next three aphorisms indicate to some extent, the nature of the first three states of consciousness, but it should be noted that in the present context the words used for these

three states are used in a much wider sense. In the Chapter on "The Four States of Consciousness" referred to above, the words were used for the limited consciousness of an ordinary individual but here they are meant to denote the essential nature of each of these states in its universal aspect, not only on the physical plane but on all the planes of manifestation.

It should also be remembered that this direct method of penetrating through the different layers of consciousness and attaining Self-realization is based upon meditation or *Śakti-Cakra* referred to in the previous aphorism. Consciousness becomes differentiated into different states on passing through the *Mahābindu* and becomes integrated when its direction is reversed and it is reestablished in the world of Reality which is referred to as "the Fourth State" or *Turīyā avasthā.* The manifested world is then also seen as an integral part of the One Reality and the distinction between the Unmanifest and the manifest disappears.

Let us now take each of these three states dealt with in the next three aphorisms and consider what it implies in its wider sense.

८. ज्ञानं जाग्रत् ।

jñānaṃ jāgrat

ज्ञानं all knowledge obtained by direct contact with the external world through जाग्रत् is included within the category of the waking state of consciousness.

I-8. "The *jāgrat* or waking state of consciousness comprises, in its widest sense, all knowledge when the subjective Self is in direct contact with the objective world around him on any plane."

The *jāgrat* state of consciousness is ordinarily considered to be the waking state of consciousness on the physical plane. If we extend its meaning by taking into account the super-physical planes also, then the *jāgrat* state is the state of consciousness on any plane in which it is centred and with whose objects it is in direct contact. But in the present aphorism its significance is made still more comprehensive by considering all the planes of the universe in their totality and regarding the expression of consciousness on any of these planes as the expression of the Universal Consciousness through a particular Ātmic Centre on a particular plane at a particular time.

It should be noted that whatever the nature of knowledge, whether it is obtained by direct contact of the mind with the objective world or by pure thought in which there is no contact with the external world, the illuminating power of Ātmic Consciousness is always behind the mind in which the knowledge is present at a particular time. The consciousness radiating from the Ātmic Centre through all the planes of manifestation not only provides the radiating and illuminating power to the mind working on any plane but also imparts significance to what is present in the mind in the form of knowledge. This significance will, of course, vary from individual to individual according to the stage of his evolution and mental background but its source is always the light of consciousness radiating from the Ātmā.

The aspirant should also be on guard against the illusions inherent even in the sensory knowledge obtained by the direct contact of the mind with the objective world. This knowledge, though it is direct and seemingly reliable, is full of serious defects and gross illusions. The tricks which our sense-organs play on us and the obvious illusions which are

inherent in such knowledge make this kind of direct knowledge less reliable than knowledge based upon reason. Even Science now recognizes the deceptive and illusory nature of sensory knowledge and places more reliance on knowledge based upon reason as Einstein's Theory of Relativity has demonstrated conclusively. The direct perception of " realities " in one's consciousness in the Enlightened state should not be confused with the direct perception of " objects " by the mind with or without the help of the sense-organs.

९. स्वप्नो विकल्पाः ।

svapno vikalpāḥ

स्वप्नो the so-called dream state of consciousness (comprises) विकल्पाः all knowledge obtained by the independent activity of the mind when it is not in contact with the external world.

I-9. " The *svapna* or dream state of consciousness comprises, in its widest, philosophical sense, all knowledge present in the mind when the subjective Self is engaged in mental activity in isolation from the objective world around him."

Both the Sanskrit words used in the aphorism are words of deep significance and have been used in their widest sense. The word *svapna* which refers to the dream state of consciousness means to the ordinary man the chaotic activity of the mind when he is dreaming in sleep. But that is not the meaning of the word in the present context. It stands for all activity of the mind in which it is not in contact with the world outside through the sense-organs or which does

not depend upon such contact. A mathematician solving mentally a mathematical problem, a novelist writing a story, are engaged in mental activity which does not require any contact with the external world and from the point of view of this philosophy their consciousness is in the *svapna* state. It is true that in such a case mental images derived from contact with the external world may be present on the periphery of their consciousness but they are irrelevant to the activity in which they are engaged at the moment. It will be seen therefore that the characteristic feature of the *svapna* state is the absence of contact or dependence upon the external world for the mental activity in which the individual is engaged. What has been said above applies to mental activity not only on the physical plane but on all the planes of manifestation.

The Sanskrit word *vikalpa* has also not been used in the present context in its ordinary sense. As generally understood, *vikalpa* means mental activity which is characterized by doubt, uncertainty and alternation of mental states in considering the pros and cons of a problem. But here it means all kinds of mental activities which are carried on by the mind independently without contact with the external world through the sense-organs. These activities may range from ordinary reverie or day-dreaming to the intense activity of the mind in meditation in trying to reach the *Samādhi* state.

That such a wide use of the word *vikalpa* is permissible will be clear from the fact that in *Pratyabhijñā Hṛdayam*, aphorism 18, *vikalpa-kṣaya* is prescribed as one of the important means of unfolding the Divine potentialities which are hidden in the Centre of Consciousness. Here the phrase is used obviously in a very wide sense and corresponds approximately

to the phrase *citta-vṛtti-nirodha* in aphorism I-2 of the *Yoga Sūtras*.

१०. अविवेको माया सौषुप्तम् ।

aviveko māyā sauṣuptam

अविवेको inability to distinguish between the Real and the unreal, lack of Self-awareness माया caused by *Māyā* or the Great Illusion which makes us see the objective world as different from the Self instead of seeing the two as two aspects of the One Reality सौषुप्तम् the third state of consciousness in which there is awareness but no *pratyaya* in the mind.

I-10. " The *suṣupti* or dreamless state of consciousness comprises, in its widest, philosophical sense, all knowledge within the realm of the mind because it is based on lack of awareness of the One Reality caused by *Māyā*."

The essential nature of *aviveka* or absence of *viveka* is lack of self-awareness. In the case of ordinary deep sleep, called *suṣupti*, the lack of self-awareness should be interpreted in the sense of lack of awareness of self which is present, more or less, in all kinds of experiences in the *jāgrat* or *svapna* state of consciousness. In the case of *aviveka* in the highest sense in which the word is used in the present aphorism, this lack of awareness pertains to our Real nature which is characteristic of all illusory life in the realm of manifestation. This latter which is the subtlest kind of lack of Self-awareness and characterizes all individuals who have not yet attained Self-realization is caused by *Māyā*, the Great Illusion which deprives the Monad of the awareness of his Divine nature

and makes his evolution on the lower planes of manifestation possible. This Illusion lasts until the Divine potentialities of the Monad are adequately unfolded and he regains knowledge of his true Divine nature in Self-realization. As the spiritual nature of an individual begins to unfold, spiritual *viveka* begins to develop in an increasing manner and the individual is able to pierce through the illusions and glamour of the worldly life more and more easily. But this process is completed and the influence of *Māyā* disappears completely only on attaining Self-realization.

Here again we should note that the Sanskrit word *suṣupti* is used in a very subtle sense. It has really nothing to do with the ordinary dreamless sleep which every normal human being experiences every night. This ordinary *suṣupti* state is a state of consciousness in which there is not only no content or *pratyaya* in the mind as in the *jāgrat* or *svapna* state, but there is also no awareness of the self which is present, more or less, in these two states.

Why is the state of *aviveka* (non-discrimination) which characterizes ordinary human life compared to the *suṣupti* state? Because the knowledge of the mind, whatever its nature, is illusory from the highest point of view and therefore unreal. And also because there is absence of awareness of our Real nature or Self with a capital S. We live our whole life completely *unaware* of our Real nature even though we may *think* and be convinced that we are essentially Divine in nature. Let the serious student ponder this profound truth.

११. त्रितयभोक्ता वीरेशः ।

Tritaya-bhoktā vīreśaḥ

त्रितय triple (state), the state in which the three previously mentioned states have become fused or integrated, a

triad, a group of three भोक्ता experiencer, one who is able to function in this triple state वीरेशः is the lord of all powers, is omnipotent within the limited sphere of manifestation.

I-11. "He in whose consciousness all these three states have become fused into one integrated state can wield all powers within that limited realm of manifestation."

In order to understand the real significance of this aphorism it is necessary first to recall a few fundamental Occult doctrines. The first of these is that the Universal Consciousness is the basis of manifestation and the manifested universes which appear in the eternal alternation of *sṛṣṭi* and *pralaya* are the result of the Divine Ideation which takes place in this Universal Consciousness.

The second doctrine we have to recall is that before his consciousness can become united with the Supreme Consciousness it is necessary for the individual to realize that he is a *pure* spirit or a centre of individual consciousness in the Universal Consciousness and not the bodies in which the individual Spirit is encased. For this, he must tread the path of Yoga until he has transcended, step by step, the whole mental mechanism of manifestation in which his consciousness is involved and imprisoned, and realize by direct experience that he is nothing but a centre of pure consciousness and the mental mechanism in which he is encased is merely a medium and instrument through which the Divine Consciousness and Power descend and enable the individual Consciousness to function in the world of manifestation on all the planes. When this state is reached his consciousness is freed from all the illusions and limitations of the manifested world except one, and that is the illusion of a separate

identity, the consciousness of the fact that he is an individual, though purely spiritual in nature and distinct from the world of manifestation in which he is involved. This is the freedom of the *Puruṣa* from *Prakṛti* which is called *Kaivalya* in Sāṅkhya philosophy.

It is only when the realization of being a pure Spirit or *Ātmā* has been attained that it is possible to achieve the final goal of union of the *Ātmā* with the *Paramātmā*, the Supreme Spirit which exists eternally beyond the manifested universe and from which the manifested universe is derived. When this final realization has been attained and union of *Ātmā* with *Paramātmā* has been brought about there is not only a complete sharing of consciousness between the two but also of the infinite Power which is inherent in the Universal Consciousness.

This aphorism deals only with the state in which the individual has realized himself as a pure Spirit or individual *Ātmā* and thereby gains all the knowledge and power which are inherent in such an individualized Centre of Spiritual Consciousness and which are referred to as omniscience and omnipotence in aphorism III-49 of the *Yoga-Sūtras*. The next and the last stage in which this subtlest centre of egoism is also dissolved and perfect union of *Ātmā* and *Paramātmā* is attained and the Consciousness and Power become infinite is referred to in aphorism III-25 of *Śiva-Sūtras* and aphorism IV-31 of *Yoga-Sūtras*.

The limited omniscience and omnipotence which results from the realization of the individual as a purely spiritual being, which has been referred to above, follows the fusion of the first three states of Consciousness—*jāgrat*, *svapna* and *suṣupti*—into one state, and the unlimited Omniscience and Omnipotence results from the realization of the *Turīya* or

the fourth state which is referred to in aphorism II-5 and III-25 of *Śiva-Sūtras*.

The student should note the significance of the Sanskrit word *tritaya* which means "triple". Although the word means "triple," this triplicity should be considered here as a state in which the three are fused in one state and are therefore indistinguishable. It is only such an integrated state in which any kind of power within the limited realm of manifestation can be inherent and can be exercised by the individual who has attained this state of consciousness and is called *vīreśa* in the aphorism under discussion.

It is necessary to distinguish between the powers which are acquired on the realization that he is a pure Spirit or *Ātmā* and those which are attained when he is able to destroy the last vestige of egoism and his consciousness becomes united with that of *Paramātmā*. The former, though tremendous in some respects, are still limited, while the latter which are really the Powers of the Supreme Spirit are infinite and can manifest through the centre of consciousness of a Self-realized individual because there is fusion of the individual consciousness with the Supreme Consciousness and the channel between the two is open. *Śiva-Sūtras* deals with both kinds of powers and it is easy to distinguish between the two and the methods which are adopted in acquiring them.

१२. विस्मयो योगभूमिकाः ।

Vismayo Yogabhūmikāḥ

विस्मयो wonderful, amazing, astonishing योग in the practice of yoga भूमिकाः states and experiences gained in different stages.

I-12. "The states attained and experiences gained in the different stages of Yogic practice are really astonishing."

Immersed as we are in the dark and murky atmosphere of the lower worlds we have not the slightest idea of the splendours hidden within our own mind and consciousness. We are like an individual born in a dark dungeon who has never seen the light of day and the wonderful and beautiful panoramas of Nature outside. It is therefore natural that when our consciousness begins to expand and come into contact with the inner worlds hidden within the physical world we should experience an extraordinary feeling of wonder and astonishment that such things can be. This feeling is not an isolated experience but is repeated in a more intense form every time our consciousness is able to break through a new barrier and emerge into a world of greater beauty and splendour. For the involvement of consciousness is a progressive process as it descends, plane by plane, into the lower worlds and so the expansion and unfoldment of consciousness is also a progressive process and every expansion brings new and unimaginable splendours in view. It is not merely a reflection of the same beauty and splendour in a more intense and subtler form. The emergence of worlds of higher dimensions introduces new aspects and kinds of beauty and splendour and so the process of unfoldment of consciousness is accompanied by ever-increasing splendours which keep us spell-bound until we get used to them and then want to dive into deeper depths.

We read about these things in the literature of many religions but that does not mean much. For, in the first place we generally do not have any real faith in these descriptions

given usually in hyperbolic language and pertaining in most cases to conditions after the death of the physical body. In the second place, we cannot visualize these realities which are so different from the realities of the physical world and of which we have not even a qualitative experience. These worlds therefore do not mean much to us until we experience them after going through a rigorous course of Yogic discipline. We come into contact with these worlds in stages, which is what the Sanskrit word *bhūmikāḥ* implies.

१३. इच्छाशक्तिरुमा कुमारी ।

icchā-śaktir umā kumārī

इच्छाशक्ति will-power of *Śiva* manifesting in the practice of Yoga उमा a name of the Consort of *Śiva* कुमारी maiden not yet wedded, not truly infinite as it is when knowledge of Ultimate Reality is attained.

I-13. " The Divine Power working through such a Yogī, still confined within the realm of manifestation, though astonishing, is still unwedded to the Divine Consciousness of *Śiva* in the Unmanifest and is therefore not truly infinite."

The subsequent aphorisms hint at some of the powers which are developed in a Yogī in whom Divine Consciousness begins to unfold automatically or with a little effort owing to the impulse which comes from above from the Consciousness of *Śiva* or *Śambhu*. Such a spiritually developed individual has already unfolded his potential powers in previous lives and it is only a question of making active what is already present in him in a potential form.

The question arises as to what is the source of this extraordinary impulse which comes from above in the case of these highly advanced souls. The aphorism under discussion seeks to answer this question. The extraordinary impulse for this rapid and natural development comes from the *icchāśakti* or Will-Power of *Śiva* which is the ultimate motivating and guiding force behind the whole evolutionary scheme working out in the manifestation of a universe. In the Unmanifest this Divine Will-Power exists in a potential form, in the all-embracing, integrated Consciousness of *Śiva*. But when manifestation has to take place and a manifested universe has to come into existence in the eternal alternation of *sṛṣṭi* and *pralaya* this potential power must become partially active to provide the driving force behind the manifested system and to provide the basic material constituting the universe.

The potential Will-Power which is inherent in the Consciousness of *Śiva* is referred to as *Umā* in the present aphorism, *Umā* being one of the many names given to this Divine Power which is considered as a Consort of *Śiva* in Hindu symbolism. It is this potential Will-Power which is the ultimate source of the many Divine Powers which are working and driving the machinery of the manifested universe. It is called *kumārī* or virgin because it always remains unsoiled by the disturbances and distortions which characterize the manifested state. When it has been made active and becomes involved in the process of manifestation, it is generally referred to as *Durgā*. This does not mean that the potential Power disappears when manifestation takes place. It is infinite and inexhaustible and the manifested universe is merely a very limited expression of it for a limited purpose and for a limited time. When *pralaya* takes place, this active power again becomes potential and merged in Divine Consciousness.

१४. दृश्यं शरीरम् ।

dṛśyaṃ śarīram

दृश्यं the objective world around him शरीरम् appears as his body.

I-14. " The objective world around such a Yogī appears as his own body owing to the expansion of his consciousness."

The enigmatic statement in the above aphorism, that the objective world around the individual who has attained realization of his Real nature becomes his body, will appear absurd unless we have some idea of the underlying philosophy of Yoga. According to this philosophy, the Universal Consciousness not only embraces and pervades the universe but contains it in a mental form. In other words, if we perceive the universe from the point of view of this Universal Consciousness it appears as the embodiment of this Universal Consciousness in the same way as our body appears to our limited consciousness. The subject of centralization of Universal Consciousness both in its subjective and objective aspects has been dealt with in a very masterly manner in *Pratyabhijñā Hṛdayam* and if the serious student studies this short but illuminating treatise he will get a clear idea of how the simultaneous centralization and contraction of Universal Consciousness in its subjective aspect leads to the formation of the individual *Ātmā* or Monad and in its objective aspect to the formation of the whole set of vehicles through which this *Ātmā* functions on the different planes of manifestation and which in their totality are referred to as *śarīram* in this aphorism.

So, it should be clear how when consciousness expands from its limited state of *citta* or mind to its ultimate state of *cetanā* or pure consciousness its instrument of expression should also expand from the individual body to the whole universe. It is merely an expansion of consciousness and its freedom from the limitations of the vehicles in which it was imprisoned that has taken place and the result indicated in the aphorism follows naturally as a matter of course.

१५. हृदये चित्तसङ्घट्टाद् दृश्यस्वापदर्शनम् ।

hṛdaye cittasaṅghaṭṭād dṛśyasvāpadarśanam

हृदये the centre of consciousness which serves as an instrument of the real Self on the different planes. चित्त mind सङ्घट्टात् meeting, interaction दृश्य the objective world perceived through the sense-organs स्वाप dream, dream-like nature दर्शनम् becomes aware of.

I-15. "On the perception of the interaction of consciousness and mind in the centre of consciousness the objective world produced in the mind of the Yogī is seen as a dream, i.e., as a purely imaginary phenomenon."

In order to understand the real significance of this important aphorism we must try to grasp the deeper significance of the various words used to convey the underlying profound idea to the student.

The first word whose real meaning in the present context we should understand thoroughly is *hṛdaya*. This Sanskrit word is used in mystic and Occult literature to denote primarily the centre of consciousness through which consciousness

functions as consciousness and not as mind. The same centre is used also for the functioning of the mind at various levels but in that case the centre or point is generally referred to as *manobindu* or " the point through which mind functions ". This distinction between the functions of the common centre is very important, for, if we keep it in mind it will enable us to understand easily many problems of Yogic psychology, for example, how consciousness can serve as the background and illuminating power behind all mental phenomena, how Divine powers which are associated with Divine consciousness can descend through the vehicles of an individual Monad, and after being differentiated into various powers and energies, perform various functions in these vehicles. Consciousness and mind, according to the Occult doctrine, are of the same nature essentially, the former being the integrated form and the latter the differentiated form of the same Reality. Not only are they of the same nature essentially but their functioning is intimately mixed together in producing the phenomena of the manifested world.

If this is so, then it follows that one whose consciousness has reached the deepest level and is established in the Common Centre must be aware of the facts mentioned above, namely, how mind and consciousness are essentially of the same nature, function from the same centre, change into each other and produce the infinite variety of phenomena which constitute the manifested universe.

And if as a result of the above realization he becomes actively aware of the fact that the manifested universe is a mental creation of the Cosmic Logos and an individual world that of an individual mind, the phenomenal and illusory nature of these objective worlds becomes quite apparent and not merely a matter of conviction. He can see them coming

into existence as a result of mental activity and disappearing when that mental activity stops.

It has been explained in other contexts that the Sanskrit word *svapna* when used in its philosophical sense does not mean dream, purely subjective or illusory, in the ordinary sense in which the common man understands the word. It is used to indicate the purely mental nature of a phenomenon without a material basis which is taken for granted by the ordinary man in observing and experiencing these phenomena.

The fact according to the Occult doctrine is neither that the manifested universe is material in nature as expounded by the materialistic philosophy of Science nor that it is a mere illusion or hallucination created in our mind subjectively, but a definite mental phenomenon produced by the mental activity of a Logos or a Monad. The illusion lies in not seeing it as such a mental activity or in considering such a mental activity as something outside or independent of the One Reality besides which or outside which nothing can possibly exist.

It is necessary to note carefully that these realizations of a fundamental nature can come only when our consciousness is established in the Great Point from which the mental universe is projected and not before at least a glimpse of the One Reality has been obtained. There are many serious aspirants and learned students of philosophy who are naive enough to imagine that they have realized the illusory nature of the world they live in and are therefore free from its illusions. They take their convictions based upon mere thought for realizations of the fundamental realities of life because they have not developed even a rudimentary sense of spiritual discrimination or *viveka* which can distinguish between thought and realization.

१६. शुद्धतत्त्वसंधानाद्वापशुशक्तिः ।

śuddha-tattva-saṃdhānād vā apaśu-śaktiḥ

शुद्धतत्त्व the Principle of pure Consciousness or Reality, the *Sat* aspect of the Self संधानात् by contemplation of, by performing *Saṃyama* on वा or अपशुशक्तिः the capacity to neutralize the power which binds the soul to *saṃsāra*, the power of Liberating oneself from the illusions of *saṃsāra*.

I-16. "By contemplation on the Reality in its purity is attained the capacity to counteract the power which binds the soul to the unreal world."

It has been shown in the last aphorism how the individual whose consciousness is centred in the Great Point is able to see the joint action of mind and consciousness through this common Centre and is really poised between two worlds—the Real world of Consciousness and the unreal world of the mind.

After reaching this stage in the thrust of consciousness towards its source, naturally the consciousness can emerge in the world of Pure Consciousness which is referred to as *śuddha-tattva* in the above aphorism. The emergence of consciousness in the realm of the One Reality is followed by tremendous changes and realizations some of which are hinted at in some of the aphorisms of *Yoga-Sūtra* or *Śiva-Sūtra*. In the above aphorism only one aspect of this tremendous change is hinted at. This is referred to by the enigmatic phrase *apaśu-śakti*.

According to the Occult doctrine the involvement of a Monad in the world of manifestation for the unfoldment of his Divine potentialities is brought about by a definite

Divine Power which is generally referred to as *Māyā* in Hindu philosophy and as *avidyā* in the *Yoga-Sūtras*. It is this Power which keeps the Monad in bondage as long as he has not achieved the purpose of involvement in the world of manifestation. Naturally, when this purpose has been accomplished on Self-realization the Monad rises above the control of this Power.

१७. वितर्क आत्मज्ञानम् ।

vitarka ātma-jñānam

वितर्क ordinarily means deliberation of reasoning but in the present context it means the whole mental process in which the *cit* aspect of the Self is brought into play and *samādhi* is ultimately attained आत्मज्ञानम् the knowledge of *Ātmā*, the individual Spirit in man.

I-17. "By controlling and ultimately suppressing the activity of the individual mind is attained knowledge of the Ātmā or the individual Spirit in man."

In considering this aphorism we should remember that in this Chapter we are dealing chiefly with some of the powers and states of consciousness which appear in the case of a highly evolved individual as a result of the Divine impulse which comes from above—from *Śambhu* or the universal consciousness referred to generally as *Śiva*. That is the significance of the heading of the chapter *Śāmbhavopāya*.

Those who are familiar with the theory and technique of Yoga as outlined in *Yoga-Sūtras* will remember that this technique is based on the control, manipulation and ultimate cessation of the activities of the mind or *citta*. The ultimate object of this self-discipline is *Ātma-jñāna* or direct knowledge

of the *Ātmā* or the individual Spirit in man, but this object is gained through meditation involving the triple process of *dhāraṇā*, *dhyāna* and *samādhi*. Emotion does not play any part in this discipline, although an intense desire for Liberation is a necessary condition for gaining success in *samādhi* as indicated by the aphorism *Tīvra-samvegānāṃ āsannah* (I-21). The present aphorism refers to this purely intellectual process of gaining knowledge of our Real nature.

The Sanskrit words *tarka* and *vitarka* both mean "reasoning," "deliberation," etc., but reasoning and deliberation accompanied by doubt and uncertainty owing to different points of view being taken into account by the mind alternately. The ordinary mind deals with the external appearances of realities and cannot have any real knowledge of the realities themselves because its activities are confined to the superficial aspects of these realities and do not penetrate into the deeper realms of mind and consciousness. It is only in the practice of Yoga that the mind is made to go into these deeper realms of consciousness and try to come into direct contact with the realities hidden behind the appearances.

The word *vitarka* in the present context should not be taken in its ordinary sense referred to above. Here the prefix *vi* in *vitarka* gives a clue to the real significance of the word in this aphorism. This prefix means "disjunction," "inactivity," etc., so *vitarka* here means functioning of the mind without any doubt or uncertainty owing to the complete absence of alternate, external aspects of the reality we are trying to know. This freedom from alternatives and contradictions is possible only when the usual constant activity of the mind is replaced by *citta-vṛtti-nirodha* and the reality which is hidden within the mental conception is revealed, by going through the mental discipline outlined in Yoga. So, this

aphorism refers to the whole technique of Yoga as outlined in *Yoga-Sūtra*. But, of course, since in this case the effort is reinforced by the Divine impulse from above the result is achieved easily and rapidly.

१८. लोकानन्दः समाधिसुखम् ।

lokānandaḥ samādhisukham

लोकानन्दः the bliss which pervades the manifested worlds on account of their being an expression of the *Sat-Cit-Ānanda* aspects of the One Reality समाधिसुखम् by contemplation of the *ānanda* aspect of the Self in *Samādhi*.

I-18. "By contemplation on the *ānanda* aspect of the Self, as in the case of a devotee, the Yogī becomes aware of the bliss which pervades the manifested worlds."

It is a well-known doctrine of Occultism that in spite of the disharmonies and violent disturbances we find when we look at life superficially there is present eternally at the heart of the universe an exquisite harmony, unimaginable bliss and "peace that passeth understanding". This inner state of peace, harmony and bliss which is in such marked contrast with the outer state of disharmony and disturbance can be experienced in an increasing manner if we penetrate deeper and deeper into the inner realms of Consciousness. This is not merely a theoretical possibility but every practical mystic and Occultist has borne testimony to this supreme fact of existence, which has given hope and encouragement to all aspirants who are still struggling with their conflicts and weaknesses in order to reach this inner heaven of peace and bliss.

Although the existence of such a state of unimaginable bliss and harmony is believed in by the vast majority of religious people and those who are convinced about the spiritual basis of the universe, few have any clear idea as to how this inner source of happiness can be reached or make any serious effort in this direction. A vague and feeble sense of satisfaction is all that the ordinary religious man hopes for when he engages himself in religious practices and tries to lead a religious life according to his highest ideals.

The reason for this anomaly lies in the fact that there is no clear idea in the minds of these people with regard to the method which has to be adopted in establishing real contact with this inner world, and if there is, few are prepared to go through the prolonged and difficult self-discipline which is required for achieving this end.

It is the Science of Yoga which alone gives a clear-cut and systematic method for becoming aware of this ocean of bliss and harmony in which the universe is immersed and which is hidden in its fullness within the heart of every human being. It is this unimaginable state of perfect bliss which lies hidden within the heart of the universe which is referred to in the present aphorism as *lokānanda* and it is the method of gaining it which is indicated in the phrase *samādhi-sukham*. The aphorism states clearly and unequivocally that this bliss called *ānanda* can be experienced and it can be experienced only in *samādhi* when the path of Yoga is trodden in a systematic manner.

Not only can this *lokānanda* or inner bliss be experienced but there is a particular branch of Yoga which deals with the method of experiencing the *ānanda* aspect of Reality as opposed to its *sat* aspect referred to in the previous aphorism. This method or the path which is trodden to experience and

become established permanently in this ocean of bliss is called *Bhakti Mārga* or the Path of Love.

१६. शक्तिसंधाने शरीरोत्पत्तिः ।

Śakti-saṃdhāne śarīrotpattiḥ

शक्ति The Divine Power which is the basis of the objective universe संधाने by contemplation on शरीर body उत्पत्तिः creation.

I-19. "By contemplation on the Divine Power which is the basis of the objective world the Yogī can see how all bodies are created by this Power and with this knowledge can create them."

This aphorism points out the result of the attainment of direct knowledge regarding the nature of Divine Power by contemplation. The Sanskrit word *saṃdhāna* which is used frequently in *Śiva-Sūtra* is almost equivalent to the word *saṃyama* used in the *Yoga-Sūtras*, but there is a subtle difference between the connotations of the two words which the student should keep in mind. The technique of *saṃdhāna* is based on *icchā-śakti* while that of *saṃyama* is based upon the triple process of *dhāraṇā*, *dhyāna* and *samādhi*. The former depends upon the sheer power of will of the *Ātmā* and can be utilized only by those who are already developed spiritually and have merely to recapitulate the unfoldment of consciousness in the present life. It is a remarkable fact how easily the great sages and teachers of the world religions acquired their knowledge of the highest truths and even that of the ultimate Truth without undergoing the tedious and strenuous training of Yoga. This is due to the fact that they are already

mature spiritually and the highest knowledge wells up within them naturally with the slightest stimulation by will force. What will take many lives of effort for the ordinary aspirant comes to them with little effort in the required direction.

There is a great principle underlying this rapid progress made by spiritually mature souls. The greatest souls have to regain the direct knowledge of their Real nature—Self-realization—all over again in each incarnation. But the more highly advanced they are the more easily is this knowledge regained on making the necessary effort in that direction.

It is necessary to remember that different Sanskrit words have different meanings or connotations in different contexts. Here the word *śakti* does not mean Divine Power in general but the Divine Power which lies at the basis of and keeps together any kind of body or *śarīra* with a structural basis. In the *Vibhūti-pāda* of *Yoga-Sūtra*, *saṃyama* has been recommended on different objects for gaining knowledge concerning their structure or function. In the present aphorism *saṃdhāna* or contemplation on *Śakti* is recommended for gaining knowledge concerning the forces which by their interaction and coordination create and maintain a particular kind of vehicle of consciousness.

२०. भूतसंधान-भूतपृथक्त्व-विश्वसङ्घट्टाः ।

Bhūtasaṃdhāna-bhūtapṛthaktva-viśva-saṃghaṭṭāḥ

भूतसंधान by contemplation on the nature of the *pañca-bhūtas* भूतपृथक्त्व the capacity to analyse and separate them विश्वसङ्घट्टाः to see how the universe and the objects within it have been built or put together.

I-20. " By contemplation on the nature of the *pañca-bhūtas* or the five Cosmic Elements the Yogī gains

the capacity to analyse and separate them and thus to find out how the universe and the objects within have been built or put together through their instrumentality."

In order to understand the inner significance of this aphorism it is necessary to remember that according to the Occult doctrine the universe is essentially mental in nature and the mental phenomena are produced through the agency of the five *Cosmic Principles* which are referred to in Sanskrit as *Pañca-bhūtas* or *Pañca-tattvas*. The sensations which provide the raw material for the mind to work with no doubt arise from vibrations produced by so-called material elements which modern Chemistry deals with, but these material elements are merely the instruments of the *Pañca-bhūtas*. On account of their being the most fundamental Principles underlying manifestation, their nature and functions are not easy to understand. Whatever little light has been thrown on this mysterious question in the Occult doctrine has already been dealt with in other contexts and it is therefore not necessary to go into this matter here.

Since the mental phenomena are the result of the joint action of the *Pañca-bhūtas* in different combinations it is obvious that the Yogī should acquire the ability to analyse these complex combinations and separate them into their elements before he can understand the true nature of the mental phenomena, acquire complete control over them and produce them as required by his will-power. The process is not unlike the analysis of various complex material substances in Chemistry. This enables the chemist to understand clearly the nature of the complex substance and also to synthesize it by adopting the proper means. Since the *Pañca-bhūtas*

are the most fundamental principles underlying manifestation, knowledge regarding their true nature can be acquired only by direct perception of their real nature by the technique of *samādhi*. This is possible only by *saṃdhāna* or contemplation on their real nature.

It is interesting to note how the same problem and its solution has been dealt with in a somewhat different manner in the *Yoga-Sūtras* of Patañjali in aphorism III-46. The next two aphorisms of this treatise also give some idea regarding the nature of the powers which are acquired as a result of gaining mastery over the *Pañca-bhūtas*. *Śiva-Sūtra* throws some light on other aspects of *pañca-bhūtas* in aphorisms III-5, 6 and 42. The study of all these aphorisms in the two treatises will enable the student to understand more clearly the significance of the aphorism under discussion and show incidentally the advantage of studying a problem from different points of view.

२१. शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः।

Śuddhavidyodayāc cakreśatva-siddhiḥ

शुद्धविद्या the pure integrated knowledge pertaining to the principle underlying all kinds of techniques उदयात् on the dawning of चक्रेशत्व mastery over the Great Centre through which Divine Power descends into a manifested system सिद्धिः attainment.

I-21. "On the dawning of the pure integrated knowledge pertaining to the principle underlying all kinds of techniques, the Yogī acquires mastery over the Great Centre through which Divine Power descends

into manifestation in order to perform its multifarious functions."

Both *Śiva-Sūtra* and *Yoga-Sūtra* distinguish clearly between the knowledge of the mind which deals with the facts of a manifested system and the knowledge of Reality which embraces both the manifest and the unmanifest. *Ātma-jñāna* confers omniscience and omnipotence of a limited nature within the realm of the manifested system present in the consciousness of the individual *Ātmā*, while knowledge of *Paramātmā* which is referred to as *Śuddhavidyā* in the present aphorism confers true Omniscience and Omnipotence which is infinite and all-embracing.

What is the real nature of a *cakra?* It is well known that any kind of manifestation takes place through a point and is brought about by Divine Consciousness through the agency of the Divine Power descending through the Great Point, called *Mahābindu* in Sanskrit. When Divine Power flows from a higher to a lower plane through a point it churns up the matter of the lower plane round that point and it is this centrifugal phenomenon which gives the appearance of a *cakra*. There are generally several *cakras* working in a vehicle performing different functions, but all of them derive their respective powers from the Central Divine Power and are rooted in the Central *Śakti-cakra* of which all *cakras* may be considered as a reflection and expression.

Naturally, when the transcendental knowledge of Reality is gained, the infinite Divine Power which is inherent in the Reality and which descends through the Central *Śakti-cakra* is also acquired at the same time. As pointed out in other contexts also, knowledge and power are co-relatives and true knowledge with regard to anything is accompanied by the

corresponding power to utilize that knowledge for solving any problem within the limited sphere of that knowledge. It is control over this Central *Śakti-cakra* through which universal Divine Power descends from the unmanifest into the manifest which is referred to in the Sanskrit phrase *cakreśatva* in this aphorism.

२२. महाह्रदानुसंधानात् मन्त्रवीर्यानुभवः ।

mahāhradānusaṃdhānāt mantravīryānubhavaḥ

महाह्रद the infinite reservoir of Divine Energy hidden within the Centre of Divine Consciousness अनुसंधानात् by contemplation on मन्त्रवीर्य the integrated power of sound present in all *mantras* through which they achieve their respective aims अनुभवः gain experience or awareness of.

I-22. "By contemplation on the infinite reservoir of Divine Energy hidden within the Centre of Divine Consciousness is gained awareness of the integrated power of Sound present in all *mantras* through which they achieve their respective aims."

It was explained in the last aphorism how a *cakra* is nothing but a centre for the descent of Divine Power in a vehicle functioning in a manifested system. This centre indicates, however, the nature of the material instrument through which the power descends. The present aphorism indicates the energy aspect of the same problem.

How does this integrated Divine Power descend and become the basis of the various organisms and principles working in the system? By becoming differentiated and taking the form of the infinite number of combinations of sounds

which lie at the basis of these various organisms and principles. As has been pointed out previously the whole structure of a manifested system is based upon " Sound " and each organized object or principle has a particular combination of sound as its underlying basis. It is these particular, specific combinations of sounds which are called *mantras* in *Śiva-Sūtras* and other Occult literature. These specific combinations of sounds can become the instrument for the expression of Divine Energy in its integrated form and it is possible to become aware of this Reservoir of Divine Energy by resorting to the mental technique recommended in this treatise, which is called *saṃdhāna*.

This infinite Reservoir of Divine Energy which lies hidden eternally behind the Great Point and can provide any amount of energy for an infinite number of manifested systems in the universe is referred to as *mahāhrada* which means " the Great Lake ". And the integrated power of " Sound " from which all *mantras* are derived is referred to as *Mantra Vīrya* or the " Great Power of Mantra ". This phrase has practically the same significance as the Sanskrit word *Nāda* but refers particularly to the vibrational aspect of " Sound ".

It is natural that when *saṃdhāna* is performed on the source of the integrated Power which is the basis of all *mantras* the Yogī should become aware of that Power in his consciousness and should then be able to know not only the sound basis of any *mantra* but also be able to use that *mantra* for its particular purpose. The ability to use the power inherent in any natural force comes spontaneously from a real awareness of the nature of that force.

SECTION II

ŚĀKTOPĀYA

THE ULTIMATE REALITY AND REALIZATION

१. चित्तं मन्त्रः ।

Cittaṃ mantraḥ

चित्तं mind मन्त्रः is based on *mantra.*

II-1. "The basis of mind in its objective and structural aspect is the power inherent in different combinations of Sounds."

It has been pointed out in many contexts that mind is nothing but a differentiated state of consciousness and thus a derivative of consciousness. How consciousness differentiates into different states of mind is an interesting question and impossible to know in the real sense until we can raise our consciousness to the level where this differentiation takes place and the manner in which it is brought about. But by pointing out that *citta* or mind *in its objective aspect* is nothing but *mantra*, the above aphorism throws a flood of light on the question posed above.

A *mantra*, as every student of the Occult doctrine knows, is a particular combination of letters but its power resides not in the letters themselves but in the specific sounds which those letters represent. So, if the differentiated states of mind are nothing but *mantras* these states must be basically "Sound," the word being used in its widest sense of any vibration or motion which can be represented by a mathematical formula.

So, it may be said in a general way that all the different states of mind, thoughts and ideas are essentially motions,

harmonic or otherwise. But motions in what? In consciousness. Consciousness in its integrated and pure state is motionless or without any *vṛtti* as we say in Sanskrit. A particular kind of motion or vibration in this placid but unimaginable medium, which may be of an infinite variety, at once gives rise to a thought or state of mind which corresponds to and is mathematically related to the vibration or *vṛtti* which has given rise to it. The phenomenon is not unlike that of diffused white light falling upon a landscape and being converted by the atoms and molecules of the illuminated objects into coloured lights which are differentiated forms of white light. But for the presence of undifferentiated white light falling everywhere we could not see the panorama of coloured objects in the landscape.

It is interesting to note in this connection the following famous but enigmatic verse in *Durgā-saptaśatī*, which tries to indicate the different stages of this descent of pure integrated Divine Power into lower and lower forms, ultimately reduced to different combinations of sounds constituting the objective base of the universe.

"O Divine Mother! Of *mantras* you are the vibrational 'sound' basis; in the case of 'Sounds' you are the different kinds of knowledge related to those 'Sounds'; in the case of these different forms of knowledge you are the different aspects of consciousness from which those different forms of knowledge are derived; and it is only through your Power that the Great Void of the Absolute in which all things in the manifest and the unmanifest are present in a perfectly harmonized form, can be perceived."

It will be seen from what has been stated in the above verse that it is *mātṛkā* or a particular kind of "Sound" which is the basis of a particular form of mental knowledge. So,

if we consider the manifested universe from a deeper point of view we can imagine it as an ocean of thoughts and ideas on the subjective side and a flux of motions and vibrations on the objective side. It is the same integrated consciousness which has been split into its subjective and objective aspects and assumed the character of thoughts and ideas on the one hand and of motions and vibrations on the other. The differentiation of consciousness into mind should be considered in some such way to understand the profound significance of the aphorism under discussion. It should be noted that in this differentiation of consciousness or *cetanā* into *citta* and *mantra* referred to in this aphorism the basic substance, consciousness, remains the same and the mental world which comes into being is an interplay of mind and energy against the background of the underlying consciousness.

This will also throw some light on the *modus operandi* of *Mantra Yoga* and show how specific vibrations produced by *japa* (meditative repetition) of *mantras* can lead to the welling up of specific kinds of knowledge in one's consciousness, and at a later stage, it becomes possible by suppressing this mental knowledge, to become directly aware of the reality hidden within this mental cloak of knowledge.

If we go further into the verse of the *Durgā-saptaśatī* quoted above, we see that there is a further state of Reality in which we transcend even integrated Consciousness and pass into the Void State or *Śūnyāvasthā* of the Absolute.

What is this ultimate state of the Absolute? In order to understand even partially the nature of this State we will find it helpful if we consider the analogous phenomenon of light. A spectrum of coloured lights can be converted into white light by passing it through a prism. But is white light the ultimate state in considering the phenomena of light as

a whole? No! White light is also a vibration and this vibration can be neutralized by light of an opposite phase just as two sets of waves on the surface of water can be made to disappear into a level surface by arranging things in such a way that the ridges of the one set coincide with the troughs of the other. The result of such mingling of two lights of opposite phases will be complete darkness, neither coloured lights, nor white light but absolute absence of light or complete darkness.

This darkness, though it is a complete absence of light, has yet the potentiality of producing white lights of opposite phases and from these two can be produced two separate worlds of coloured lights which are similar but of opposite phases. The recent researches in different fields of Science which show the possibility of the existence of negative worlds give new information on this interesting question.

Science has been able to investigate the relation between sensation and vibration because both are on the physical plane. But there exist worlds subtler than the physical, and vibrations in the matter of these worlds, which also have to be taken into account in our mental life. As the whole manifested universe is a mental phenomenon, at the basis of this phenomenon there must exist a vast unimaginably complicated system of motions and vibrations, the two being related mathematically. The relations between different kinds of thoughts and the vibrations which underlie them must be present in the Universal Mind and all mental activities in the manifested universe must take place in accordance with these mathematical relations embodied in the laws of Nature.

This extremely complicated system of vibrations of infinite variety is derived, on the one hand, from the integrated vibration of " Sound " referred to as *Nāda*, by a process

of differentiation. The infinite variety of mental phenomena are derived, on the other hand, from the differentiation of integrated consciousness. The one is like a mirror image of the other and every part in one has its counterpart in the other. It is only when we have such a clear though very general idea with regard to the basis in vibration of the mental world that we can understand the deeper significance of this aphorism which otherwise would sound enigmatic if not absurd.

The above explanation will also show how it is possible to neutralize or initiate mental activities or states by producing certain vibrations. In fact, the whole theory of *Mantra Yoga* and *Laya Yoga* is based upon this fundamental principle.

२. प्रयत्नः साधकः ।

prayatnaḥ sādhakaḥ

प्रयत्न persevering and intelligent effort based upon correct knowledge साधकः is the means of achieving.

II-2. " Success in knowing the relation of mind and *mantra* and by utilizing this relation to attain Self-realization can be gained only by persevering and intelligent effort based upon correct knowledge."

The knowledge of the fact that mental activity is based upon vibration and this knowledge can be utilized for transcending the mind and attaining Self-knowledge is of vital importance to the earnest aspirant who is determined to free himself from the illusions and limitations of the lower worlds. But this knowledge can be obtained and utilized successfully for reaching the ultimate goal of human life only by making persevering and continuous effort in a systematic and scientific

manner just as in the case of any other kind of discipline for accomplishing any particular purpose.

Many aspirants have an entirely wrong impression with regard to these matters. They think that as far as the things of the physical world are concerned we have to proceed in achieving any particular purpose in a scientific manner and work in accordance with the laws of Nature operating in that field of endeavour. But in dealing with problems of our mental and spiritual life they imagine we can accomplish a particular purpose anyhow without having any definite knowledge and applying it in a scientific manner. This is not true and cannot be true in a universe governed by Law.

All systems of Yoga and self-discipline utilized in genuine schools of mysticism and Occultism are based upon definite facts and laws of Nature operating in the subtler realms of manifestation and a thorough knowledge of these laws and their correct application is necessary for accomplishing any spiritual purpose. We cannot do this in a haphazard manner.

It may appear to a superficial observer that in the realm of mind and Spirit nothing is definite and amenable to systematic treatment but this is a wrong impression created by lack of discrimination and the influence of ordinary *gurus* who are prone to take upon their shoulders the responsibility of gaining salvation for their disciples who do not want to do anything themselves. As a matter of fact, a correct knowledge with regard to the methods of self-discipline followed by a teacher and its proper application is absolutely necessary for achieving any goal of spiritual endeavour.

It is true that the laws of spiritual life and mental discipline are not like the laws governing matter of the physical plane and it may appear as if it is not possible to apply them in a definite manner as in the case of laws of the physical

plane. This is so because the more we advance in the realm of the Spirit the less the rigidity and the greater the latitude for movement and freedom of choice. But this does not mean that there are no laws governing the activities on the spiritual planes. It is only that they cannot be defined precisely and cannot be applied without exercising one's intelligence and sense of spiritual discrimination called *viveka* in Sanskrit. It is this fact which is hinted at in aphorism II-18 of *Light on the Path*.

The conditions of the spiritual realms are so different from those of the lower planes that it only appears as if there are no definite laws operating in those realms and a condition of almost lawlessness prevails in them. Another way of expressing the same idea is to say that the process of spiritual unfoldment is a pathless Path which can be trodden only with the help of the Light which comes from within oneself. This impression of indefiniteness is produced by the fact that the sweep and inclusiveness of the Great Law governing the universe becomes so wide that it seems to disappear into nothingness.

Why is this so? Because all laws working in the realm of manifestation are derived from an integrated Law called the Law of *Dharma* by a process of differentiation. As is well known, in the integrated state of a Principle, no particular differentiated parts or aspects are discernible. Not only is this so, but also as we approach the world of Reality a progressive integration of minor aspects of the Principle takes place and the resulting laws which are also derived from the Great Law become smaller and smaller in number but more and more comprehensive and generally applicable. It is this fact which is symbolized by the *Aśvattha* or the inverted Tree of Life mentioned in Occult literature. It will

be easy to understand from what has been said above why the laws of Nature appear to become more and more indefinite as we penetrate into the deeper realms of Consciousness. Hence the necessity of developing spiritual discrimination and alertness, so as to discern and apply the laws of the spiritual life with more care and scrupulousness, becomes greater and greater.

It is necessary to note the significance of this aphorism in the present context. As has been pointed out already the first section of *Śiva-Sūtra* called *Śāmbhavopāya* deals with the process of unfoldment of Divine Consciousness in an individual who is already very highly developed spiritually and so when he comes into a new incarnation the unfoldment of his consciousness is very rapid and the corresponding powers begin to appear with very little effort.

The second Section called *Śāktopāya* which we are now discussing deals with the unfoldment of consciousness and development of powers of a fully qualified disciple who has already made considerable progress on the Path and has thus earned the right to be directly and consciously helped by a true *Sat-Guru* who can invoke the Divine Power into the vehicles of the disciple and temporarily raise the consciousness of the disciple to the required level in initiations.

The *Guru* teaches the method and shows a vision of the goal but the actual effort to apply the method and reach the goal has to be made by the disciple himself. The progress that he makes in the present incarnation will naturally depend upon his previous evolution and the intensity and duration of effort he makes in this present life. The subsequent aphorisms of this Section show clearly that this method is applicable only to those aspirants who are spiritually mature and can reach the goal of Enlightenment in the present life

if they make the necessary effort and are able to overcome the great temptations and difficulties of the last stages of the Path of Liberation. Those who are not adequately equipped with the required qualifications have to start from where they stand on the ladder of evolution and slowly and steadily toil upwards with perseverence and determination.

In contrasting this section called *Śāktopāya* in which the method is based upon the adaptation of means to ends with the previous Section called *Śāmbhavopāya* it is necessary to remember the important fact that spiritual will acts apparently without any external instrument. It is for this reason that in the methods referred to under the section called *Śāmbhavopāya* for attaining Self-realization or developing various powers we do not discern any definite means for achieving a particular purpose. No doubt *saṃdhāna* or contemplation is used for gaining knowledge regarding a particular reality sought to be realized but this is really the exertion of the mind to penetrate into the deeper layers of consciousness by sheer will-power in order to find the reality hidden in it. It is the characteristic of will-power that it concentrates itself on its objective and gains it anyhow by any means available. No particular means is solely depended upon in gaining its objectives. In methods dealt with under *Śāmbhavopāya*, it is the Divine will of *Śiva* or *Śambhu* which acts from the highest plane and brings about the results aimed at. It is for this reason that these methods as a whole are referred to as *Śāmbhavopāya*.

In contrast to this, in the case of Viṣṇu, it is wisdom which comes into play in achieving any particular purpose. The object is gained anyhow in this case also but it is gained by adopting very ingenious methods. There are many stories in the Purāṇas, such as those of Hiraṇyakaśipu or

Bhasmāsura, which illustrate in a very interesting manner this method based upon wisdom.

In the case of Brahmā a definite procedure is devised and tried, to gain the desired object, and if this does not succeed another method is tried until the desired object is gained. The possibility of error and failure is inherent in this method. That is why in the stories given in the Purāṇas, Brahmā is sometimes shown as seeking the help of Viṣṇu when He finds that He is unable to gain the object aimed at. These stories are, of course, allegorical but they are meant to illustrate the differences between the methods based upon will, wisdom and intellect respectively.

३. विद्याशरीरसत्ता मन्त्ररहस्यम् ।

vidyāśarīra-sattā mantra-rahasyam

विद्या knowledge, both lower and higher, technique of acquiring knowledge शरीर vehicle in which that knowledge is acquired सत्ता being, actual reality of मन्त्ररहस्यम् is the secret of *mantras*.

II-3. "Knowledge and its technique are based upon vibration and therefore the secret of acquiring knowledge concerning the inner realities is hidden in the Science of *mantras*."

The aim of a student or aspirant is to acquire knowledge, lower or higher. How can this knowledge be acquired? By adopting the proper means or the technique which has already been developed for this purpose and is available to the student. It is only when he adopts this technique which is called *vidyā* in Sanskrit and pursues his aim perseveringly

for a sufficiently long time that he can succeed in achieving his object.

The knowledge concerning the inner realities of life and the technique of acquiring it are both hidden in the mind and consciousness of the seeker and have to be dug out of these realms by adopting methods which are effective and have been found by those who have adopted them to give the required result.

Ordinary knowledge concerning external objects or matters of common experience can be acquired by reading books, by observation or by verbal communication from those who are in possession of that knowledge. But the knowledge of the inner realities which exist within the deeper layers of mind and consciousness can be acquired only by means which are purely mental and which are dealt with in *The Science of Yoga*. One of the most important means available for this purpose is the science of *mantras* which is dealt with in *Mantra Yoga*. The second Section of *Śiva-Sūtras*, which we are discussing, deals with the method of acquiring such knowledge with the help of *mantras*.

The student should note why this method has been used for the purpose of acquiring knowledge concerning the inner realities of existence and ultimately knowledge of the One Reality in which all these realities are contained in a perfectly harmonized and mysterious form. As has been pointed out already the whole fabric of knowledge in the realm of mind is based upon vibration as stated in the first aphorism of this Section. The Science of *mantras* is the body or vehicle of this knowledge, as a whole, and naturally if we want any particular kindof knowledge we must find out and use properly the particular *mantra* with the help of which we can make that knowledge appear within our mind. Even if we want to

acquire the supreme knowledge of Reality which is beyond the realm of the mind we have to use a technique based upon *mantras* and which is therefore within the realm of the mind. It may appear anomalous that we have to adopt mental means for rising above the mind but this is a fact based upon the experience of countless seekers after Truth. The significance of what is stated in this enigmatic aphorism under discussion should be clear from what has been said above.

४. गर्भे चित्तविकासोऽविशिष्टविद्यास्वप्नः ।

garbhe cittavikāso 'viśiṣṭa-vidyā-svapnaḥ

गर्भे within the womb in which the development of the manifested universe takes place, i.e. *Māyā* or *Prakṛti* चित्त mind विकासः developed, unfolded अविशिष्ट lower, not the highest विद्या knowledge स्वप्नः is the nature of a dream, is imaginary and therefore unreal.

II-4. " The lower kind of knowledge which develops through the mind in the realm of *Māyā* or *Prakṛti* is of the nature of a dream, i.e., purely imaginary and not real."

It has been shown how all knowledge produced in the mind by vibration of one kind or another is like a dream, i.e. unreal. This applies to all such knowledge whether it is subtle or gross, obtained on the physical plane or on the superphysical planes. It is the result of illusion more or less of a gross or subtle kind, though we are not aware of this fact owing to the influence of *Māyā* which lies at the very basis of manifestation and produces this *bheda-bhāva* or the tendency to see the many in the One Reality.

The lowest kind of knowledge obtained through the sense-organs in the form of sensations has been acknowledged even by Science to be illusory and deceptive and Science no longer depends upon such knowledge in its pursuit of the reality which it considers to be the basis of the manifested universe. In its effort to keep out mind and consciousness from the philosophy of scientific materialism it has taken recourse to mathematics and elaborated an incomprehensible conception of reality consisting of purely mathematical abstractions. Even this abstract knowledge obtained without the help of sense-organs is produced by vibrations taking place in the vehicle of the higher mind and is therefore illusory, although Science is not aware of this fact known to Occultists. All such knowledge obtained in the realm of mind and tainted by illusion is referred to as *parā-vidyā* in contradistinction to the knowledge of Reality which is called *aparā-vidyā* in Sanskrit.

This distinction between the lower and the higher knowledge or between *parā-vidyā* and *aparā-vidyā* has been brought out very clearly in the third chapter of *Yoga-Sūtra*. In the *Vibhūti-pāda* are given some of the kinds of knowledge acquired in the realm of mind by means of *sabīja-samādhi*, each kind of knowledge being accompanied by the power which is inherent in it. These powers are called *vibhūtis* or *siddhis* in Yogic terminology, omniscience and omnipotence being the highest kind of knowledge and the highest kind of power in the realm of *Prakṛti*.

This knowledge which is developed in the realm of the mind is quite different from true knowledge which is Real and therefore eternal, self-existent and self-illuminative. It is like the reflection of the Sun in a pool of dirty water which varies with the condition of the water. It is extremely partial, and being merely an appearance is unreal.

This higher kind of knowledge and the method of obtaining it is referred to in the last chapter of *Yoga-Sūtras* which is called *Kaivalya Pāda.* It is acquired by a different mental technique which is called *nirbīja-samādhi.* The subtlest illusions created by the mind are sought to be eliminated in the last stages of *nirbīja-samādhi* by means of *viveka* and *vairāgya* practised in the most intensive manner and it is not until *dharma-megha-samādhi* is achieved that true knowledge of Reality dawns in the consciousness of the Yogī and sets him free, completely and permanently from the illusions and limitations which are inherent in the lower kind of knowledge. This new kind of knowledge which is real, permanent and irreversible and is referred as *nityodita-samādhi* in *Pratyabhijñā-Hṛdayam* is the ultimate object of Yoga and is called *parā-vidyā.* It is this transcendental knowledge of Reality which is referred to in the next aphorism called *Śivāvasthā.*

५. विद्यासमुत्थाने स्वाभाविके खेचरी शिवावस्था ।

vidyāsamutthāne svābhāvike khecarī śivāvasthā

विद्या pure and highest knowledge of Reality समुत्थाने which arises by adopting the proper means स्वाभाविके not vitiated by the limitations imposed by individuality, uncentralized, Self-less खेचरी which can exist or move only in a Void State or *Mahākāśa* शिवावस्था the Supreme State of Reality, referred to as Śiva.

II-5. " The supreme knowledge, which arises in one's consciousness by adopting the proper means, is not vitiated by the limitations of individuality, and can exist only in a Void State beyond manifestation

which is the Supreme State of Reality referred to as *Śiva*."

Unlike the knowledge in the realm of the mind referred to in the previous aphorism the knowledge which is found on Self-realization is Real, Self-existent and Self-illuminative and its vehicle is not anything of any objective nature in the realm of manifestation. Even a point through which an individual *Ātmā* or Monad functions and which serves as a vehicle of consciousness on the higher spiritual planes imposes tremendous limitations on Reality in its expression in the manifested worlds. It is, therefore, only when consciousness goes beyond this point, becomes free from constricting influences and emerges into the world of Reality that it is possible for it to transcend all kinds of limitations and illusions and function in its true and Real State which is nothing but pure universal Consciousness and is referred to as *Śivāvasthā* in the aphorism.

It is this Ultimate Reality which is the basis of both the unmanifest and the manifest that is the ultimate object of Yoga and which every human being is destined to attain ultimately. It is naturally impossible to comprehend the nature of this Reality, much less to express it through the crude medium of language, but there is nothing more fascinating and profound in occult and mystic literature than even the unsuccessful descriptions of this State attempted by mystics, occultists and poets of all ages. The *Upaniṣads* and similar religious and philosophical literature in Sanskrit are full of such attempts to describe the indescribable and a careful study of this precious literature by an earnest aspirant, who has the necessary potentiality, cannot but lift him up to a higher plane of being and fire him with the desire to

find this Secret of secrets hidden eternally within his own heart.

It is necessary to dwell for a while on the meaning of the words and phrases in this important aphorism in order to grasp their deeper significance.

Vidyā: The Sanskrit word *vidyā* is used both for the lower and higher knowledge but here it is used obviously for the higher knowledge, the knowledge of the Reality which transcends the limitations and illusions of the manifested worlds and makes an individual who has attained it a Liberated *Mahātmā*.

Samutthāne: The prefix *sam* in this word means "in the proper way". This signifies that this Supreme knowledge of Reality can be obtained not only by adopting the right means but also utilizing those means in the correct way. A method may be right intrinsically but if it is applied incorrectly or in an unintelligent manner it will not give the desired result as the application of scientific laws and facts in technological developments proves again and again. We should not forget that in this second Section called *Śāktopāya* we are dealing with the methods in which the initiative and effort of the disciple play a major role in his spiritual unfoldment.

Svābhāvike: The Sanskrit word *svābhāvika* generally means "belonging to one's own nature," "inherent," and is usually interpreted in the sense of having its integrated, Real nature in the unmanifest as opposed to the differentiated and unreal nature in the world of manifestation. But it appears more appropriate to interpret this word in the present context as Self-less, or as acting not from an individual Centre of

Consciousness, but as a Whole. Every individual in manifestation, right from an ordinary human being to a Logos, functions through a Centre which centralizes the all-embracing and all-pervading Reality and limits not only consciousness but also the powers which are inherent in this consciousness, as has been expressed so aptly in *Pratyabhijñā-Hṛdayam*. It is only the universal Consciousness in the unmanifest that is the source of the manifested universes appearing in the eternal alternation of *Sṛṣṭi* and *pralaya* which is above or beyond the Great Point or *Mahābindu* through which manifestation takes place. It is this Supreme State which is referred to as *Śivāvasthā* in this aphorism. It is because it is beyond the Great Point in the Ever-unmanifest and is Self-less that it can serve as the basis and source of all selves or units of consciousness functioning in the manifest.

Khecarī: The word *kha* means "sky," "cypher," "void," etc. *Khecarī* in the present context therefore means that which can exist and function only in a void. It is a well-known doctrine of Occultism that the Ultimate Reality can exist and function only in a void because it is Self-contained, Self-determined and completely free from limitations of any kind. Even a point will limit its unbounded and free nature as happens when it descends through the *Mahābindu* or the Great Point to create and maintain a manifested world and function in this world according to the laws of Nature upon which a manifested system is based. It is true that these laws are inherent in and derived from the Ultimate Reality itself but in the unmanifest they remain in a potential form and do not exercise their limiting functions. The use of the word *khecarī* for this Supreme State will therefore be seen to be very appropriate from the Occult point of view.

६. गुरुरुपाय: ।

Gurur upāyaḥ

गुरु: spiritual teacher who has attained Self-realization
उपाय: the means or method of obtaining this supreme knowledge.

II-6. "The means of obtaining this supreme knowledge can be learnt from one's spiritual Teacher who has already attained Self-realization."

How to acquire this Real knowledge referred to in the last aphorism as distinguished from the unreal knowledge referred to in aphorism II-4? This can be done only with the help of the spiritual teacher who has accepted the aspirant as a disciple and is competent to help him in treading the Path. The role of the *guru* in the spiritual development of the disciple is a very important one though surrounded with mystery and difficult to understand. It is not possible to discuss this question here but it may be said in a general way that this role is that of a guide and an instrument of the Divine Life in passing on to him whatever knowledge or help is needed by the disciple at his particular stage of evolution and in the circumstances in which he is placed. The knowledge and the power come from above but they come through the *guru* who is an agent and instrument of the Divine Life for such purposes.

The *guru* who can serve as a guide in the highest stages of the path of discipleship must be a *jīvanmukta* who has himself trodden the Path and reached the goal of Self-realization and Liberation. For, it is only such an Enlightened individual who can serve as a conscious agent of the Divine Life and pass

on whatever knowledge and help is needed by the disciple. It is also not necessary for such a teacher to be in physical contact with the disciple for he has the necessary power and capacity to render whatever help is needed by the disciple from a distance. Many disciples are being helped by their *guru* constantly in this manner without being aware of this fact, for, the knowledge which they need wells up from within their hearts and it is difficult for them to say from where it comes—from their Higher Self, *guru* or the God within them.

An important aspect of this role of the *guru* is the initiation of the disciple into the deeper mysteries of the spiritual life by raising the consciousness of the disciple temporarily to higher states by manipulating certain forces working within the body and awakening the *cakras* with their help. The methods of doing this form part of the mysteries of the spiritual life and are a closely guarded secret. For, only those who are morally and spiritually qualified for gaining this deeper knowledge are initiated in this manner to avoid the misuse of powers which are inherent in such knowledge.

This whole idea of initiation and the relation between the *guru* and disciple has been grossly vulgarized by those who pose as spiritual Teachers, without having any real spiritual attainments, and exploit well-meaning but gullible people for their own purposes by conferring all kinds of high-sounding titles upon their disciples and themselves.

७. मातृकाचक्रसंबोधः ।

mātṛkā-cakra-saṃbodhaḥ

मातृका the combination of " Sounds " which form the basis of a particular kind of knowledge, are mathematically related to that knowledge and on proper use in *Mantra Yoga*

lead to that direct knowledge चक्र the central mechanism in which all *mātṛkās* are present in a mysterious form and through which the power of Sound descends into the realm of manifestation संबोध: instructing, giving correct perception, giving actual awareness of the reality to be known by uniting the consciousness of the disciple with the consciousness of the initiator and raising it to the required level.

II-7. " The spiritual Teacher who initiates the disciple does this by uniting the consciousness of the disciple with his own and giving him direct knowledge of *mātṛkā-cakra* through which the power of ' Sound ' descends into manifestation."

This aphorism gives some indication of the manner in which help is sometimes given by the spiritual leader to his properly qualified disciple. The method of Self-realization dealt with in this Section is based upon the utilization of the power of " Sound " hidden in *mantras* and this aphorism hints at the manner in which the teacher initiates the disciple into the secret of this power of sound embodied in *mantras*. According to this aphorism, the *guru* initiates the disciple by putting him in touch with the centre through which this Power descends on the macrocosmic scale in the whole realm of manifestation and on the microcosmic scale in the centres or *cakras* in the vehicles of the disciples. As is well known the physical body contains a number of *cakras* performing different functions in the body or serving as instruments for putting the consciousness of the individual in touch with the subtler planes. The power flowing through these various centres is derived from the *mātṛkā-cakra* and one who is in touch with this *cakra* can draw down and manipulate this power according to his different needs and purposes.

The word *saṃbodhaḥ* used in this aphorism for initiation into the mystery of *matṛkā-cakra* is very significant and the very structure of the word gives insight into the modus operandi of the process. The prefix *sam* means "together" and the word *bodha* means "perception". So the compound word *saṃbodhaḥ* means "perceiving together". This is a very effective and concise way of expressing the fact that the *guru* brings about a merging of the consciousness of the disciple with his own, and thus both of them are able to perceive together the truth which is sought to be communicated to the disciple.

This is only a temporary and partial glimpse but it has two marked effects. One is to put the disciple in direct touch with the centre of Divine Power and thus enable him to draw upon the power according to his capacity and needs. The second is to enable him to develop in himself, by his own effort, the capacity to unfold his spiritual consciousness and tread that Path which leads ultimately to Self-realization. This is a long process involving self-reliant, persistent and painstaking effort on the part of the disciple for a long time. Initiation can only initiate the process. The completion of the process can be accomplished by the disciple only by his own individual efforts aided by the *guru* from time to time when such aid becomes necessary. The more the disciple advances on the path of Enlightenment the more he is left to his own resources and initiatives for his individual progress. For the object of all this training and Self-discipline is to develop a Liberated *Mahātmā* who is perfectly Self-contained, Self-reliant and Self-satisfied.

Initiation is a mystery of the inner life which is enacted and revealed in the secret chamber of one's own heart. It cannot be made public or dramatized for the glorification

of the initiator or the initiated. To make an effort to do so is to vulgarize the whole concept and involve these things in a whirlpool of suspicion, doubt and envy. In fact, wherever these undesirable conditions are present we can be sure that we are not dealing with the genuine mysteries of the inner life but only their imitations by those who are too immature spiritually to be trusted with these secrets of the inner life.

८. शरीरं हविः ।

Śarīraṃ haviḥ

शरीरं body हविः clarified butter poured into the fire in a *Yajña* or Hindu sacrificial rite.

II-8. " On the practice of the methods imparted by the spiritual Teacher the body or the vehicles of consciousness of the disciple are burnt up in the Fire of Knowledge of Reality and cease to obscure and confine his consciousness."

This aphorism expresses in metaphorical language a profound mystery of spiritual life experienced when the consciousness of the Yogī expands to include within its vast embrace everything in the universe right from the realities of the spiritual planes to the objects of the physical plane. Even the body of the Yogī which is part of the physical universe becomes assimilated with this all-embracing consciousness, a mere object of perception along with other objects, with which his consciousness is not identified in any special manner and is therefore not affected in any manner.

It should be noted that the binding power of an object depends upon attachment produced by identification with the object. The mere presence of the body or any other object in the field of consciousness as a *pratyaya* does not by itself

produce attachment and consequent bondage. In fact, all the activities of the body may be carried on as usual without affecting in the least the constant awareness of Reality as happens in the case of a *jīvanmukta*. This awareness of Reality pervades the mind and its activities all the time and is not obscured by the *pratyaya* present in the mind.

This carrying on of the activities of mind and body as usual in the case of a liberated individual is very deceptive and sometimes raises doubts in the minds of those around him with regard to his spiritual attainments. They are inclined to think: If the *jīvanmukta* lives outwardly like other people what is the difference between him and the ordinary man involved in the attractions and illusions of the world and why bother about making all these strenuous efforts to gain Self-realization? They do not know that there is a world of difference between the states of consciousness of these two even though the outer behaviour and activities may be the same to a great extent. They cannot be the same in every respect because the consciousness of unity and non-attachment to objects is bound to express itself in many unusual ways such as kindness, compassion towards others and complete indifference towards one's own pleasures, joys and sorrows. But the *jīvanmukta* also has to eat and sleep like others, to do his work as an agent of the Divine Life like others, to fulfil his obligations in the environment in which he is placed like others.

The tremendous difference which exists between states of mind and attitudes of the two can be seen really only by those who have been able to unfold their own spiritual consciousness, though the earnest aspirant who has developed his intuitive faculty can sense this difference to some extent. Those who are involved completely in worldly pursuits and selfish activities are not likely to see any difference. The very

simplicity of life and absence of any kind of pose prevents ordinary people from seeing the inherent greatness which is hidden behind this outward simplicity. We can perceive in others only what has been developed at least to some extent within ourselves. This is not a matter of mere observation and thought but of direct experience in our own consciousness. The aspirant should therefore be on his guard against such misconceptions and personal prejudices when dealing with people who are spiritually developed and are likely to behave differently from the ordinary people around them in vital matters.

It is true, however, that in the case of people who are highly developed spiritually, this necessity of living in the world like ordinary people in some respects, is sometimes utilized by unscrupulous people to pose as great Yogīs and to claim that in spite of their outer behaviour they are internally free and established in Truth. There are many *gurus* in India who claim to be *jīvanmuktas* or are considered to be *jīvanmuktas* by their highly emotional disciples while actually they are ordinary people, learned in the lore of spiritual life and religious literature, nothing more. No one can say that they are not *jīvanmuktas* because their outer life is similar to that of ordinary people. But an individual with some spiritual discrimination will perceive the difference clearly and easily. So, one has to be on one's guard to withhold one's judgment and to hold one's tongue.

९. ज्ञानमन्नम् ।

jñānam annam

ज्ञानं the lower kind of mental knowledge referred to previously in aphorism II-4. अन्नम् rice used as oblation in a *Yajña* along with clarified butter.

II-9. "And the lower kind of mental knowledge referred to previously in aphorism II-4 is burnt up in the Fire of Knowledge of Reality which arises."

Vidyā (lower knowledge) and *śarīra* (the vehicle of this knowledge) which are mentioned in aphorism II-3 are the two main impediments in freeing the consciousness from bondage and the secret of their existence and binding power is hidden in the mystery of *mantras* or the power of "Sound". The *guru* initiates the disciple into this mystery as pointed out in aphorisms II-6 and 7. The disciple resolves the mystery completely by his own persistent efforts as stated in aphorism II-2. What happens when the mystery is resolved and the Truth underlying the phenomenal world is revealed? Several things.

One of them is referred to in the last aphorism. The body (which in the present context means all vehicles of mind and consciousness taken as a whole) of the disciple is burnt up in the Fire of Knowledge of Reality and ceases to obscure and confine his consciousness. Another remarkable inner change which takes place is that the false illusory knowledge which found expression through the vehicles of the disciple and which is referred to as *jñāna* in the aphorism under discussion is also burnt up simultaneously in the Fire of Knowledge which blazes up and reduces everything in the manifested world to itself.

It is necessary for the aspirant to dwell for a while on this process of reduction of everything in the manifested world to the One Reality and to understand clearly what it means if he is not to perceive this fascinating conception through the haze of confused and mistaken ideas. This change which takes place in the consciousness of the Yogī when he enters

the world of Reality has been expressed in many ways, by using different metaphors and words of unusual significance.

In the first Section of *Śiva-Sūtras* the word used is *Saṃhāra* which ordinarily means " destruction " but in the aphorisms of that Section means " disappearance by assimilation with the One Reality ". In aphorism 15 of *Pratyabhijñā Hṛdayam* the change in consciousness is indicated by saying that the Fire of *Citi* reduces the whole universe to itself. In the aphorism we are discussing and in the previous aphorism this seeing everything in the One Reality and as an expression of the One Reality is indicated by saying that the false knowledge and the vehicle through which that false knowledge is expressed are burnt up in the Fire of Knowledge of Reality which is revealed on Self-realization.

A careful study of these different methods of stating the same profound truth and constant pondering over the vital importance of knowing that truth should enable the intuitive aspirant to gain at least a glimmer of its nature and to strengthen the urge within him to search for and find the Truth which is hidden within our hearts.

१०. विद्यासंहारे तदुत्थस्वप्नदर्शनम् ।

vidyāsaṃhāre taduttha-svapna-darśanam

विद्या the lower kind of mental knowledge which is illusory संहारे on destruction of, on being assimilated with consciousness तत् from that lower kind of mental knowledge उत्थ arising स्वप्न dream-like nature, unreal nature दर्शनम् is seen or realized.

II-10. " On the disappearance of the illusion inherent in the lower kind of mental knowledge, the

dream-like nature of the mental world created by the mind of the disciple is realized."

In the previous two aphorisms we have dealt with two aspects of the change which takes place in the consciousness of the Yogī on attaining Self-realization. This aphorism deals with a third aspect which is related to the first two but is far more comprehensive and significant. This aspect concerns the essential nature of the world of manifestation in which the Monads evolve and from which they free themselves ultimately on attaining Self-realization.

That life in this world is vitiated by all kinds of illusions is a patent fact and no one in his senses can dispute it. But this view regarding the nature of the manifested world is really an under-statement when viewed from the highest point of view, i.e., when this world is seen in the Light of Reality. Then we see that it is not only that life in this world is full of illusions, gross or subtle, but that this world as a whole is a Great Illusion. There is a big difference in these two views regarding the nature of the manifested world. The first view implies that though certain illusions are inherent in our life there are other features which are free from illusions. It is this latter qualification regarding the nature of the illusion pervading human life which is sought to be removed in this aphorism. It is not that the world of manifestation suffers from illusions of various kinds but that the whole world which is created by our mind is phenomenal or is based upon Illusion. This realization comes only when the world of Reality is entered and the world of manifestation as it exists in our mind is seen in the Light of this Reality.

The manner in which this fundamental truth is sought to be conveyed in this aphorism ought to be clearly

understood. The Sanskrit phrase *vidyāsaṃhāre* implies that the illusion regarding the phenomenal nature of the whole world of manifestation is the result of the defect in our knowledge which is *not* irradiated with the Light of Reality. The same world is seen by a Self-realized individual but it is seen in the Light of Reality and there is no illusion in his knowledge of the world he lives in and works in. It is therefore the lack of awareness of Reality which is the cause of the illusion and not manifestation itself if it is seen truly and in the correct perspective as an expression of the One Reality.

The phrase *taduttha* which means "arising therefrom" is meant to emphasize the fact that the defect in our conception of the world is due to a fundamental defect in our knowledge and not to any ordinary mistaken notion. It is only when this fundamental defect is removed by our becoming aware of it that we can see this world in its true or real nature as well as in the illusory form which this real world produces in our mind. The simultaneous perception of two worlds existing side by side is hinted at in the following aphorism of the *Yoga-Sūtra*. अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् (IV-12) and the student will find it helpful in understanding the present aphorism if he reads the commentary on the aphorism in the *Yoga-Sūtras*.

What is the nature of the illusory world which is produced in our mind and which alone is seen by the individual who is still involved in the illusions and limitations of the lower worlds? According to the aphorism we are discussing it is of the nature of a *svapna* or dream.

In order that we may really understand what this enigmatic statement means we have to examine the essential features of a dream and compare them with the illusory world which is produced in our mind. All of us have

personal experience of dreams in our sleep and if we have given some serious thought to the subject should be familiar with their salient characteristics.

In the first place they are purely subjective phenomena produced in our mind without having any direct relation with the facts of the physical world which we consider as real relatively. Secondly, they are chaotic, i.e. they are not based on reason or common sense. We see and do many things in our dream life which we could not do in our waking life because of their absurdity. This is due to the fact that our inner constitution is such that the mind works in our dream life without any contact with the faculty of *buddhi* or discrimination and so the thinking process cannot be regulated by this monitor, the lower mind. Thirdly, the fact that our dream life is purely subjective and chaotic is not realized when we are dreaming but only when we wake up and return to the relatively real world on the physical plane and regain our contact with the faculties of reason and intuition.

If we consider our ordinary waking life carefully we shall find that all the three features of our dream life mentioned above are present in our ordinary waking life when it is compared with our Real Life of which we become aware on Self-realization. We then realize, in the first place, that our ordinary life is purely mental and centred in our mind and the impression that we are living a triple life on the physical, emotional and mental planes is illusory. These different planes on which consciousness functions do produce different kinds of impressions but the nature or substance of these impressions is mental and it is only in our mind that we are living all the time. A little self-introspection will enable us to realize the truth of this important fact.

In the second place, our ordinary life is not really based on reason or common sense. We live generally in utter disregard of the realities which face us on every side. We know that we have to live on the physical plane only for a few years and then pass out through the gateway of death into another life and yet we do not care to know what this unknown life beyond death is like and live our present life as if we have to live here for ever. We find by experience that indulgence in pleasure of any kind never gives permanent satisfaction but on the contrary increases the craving for the repetition of that pleasure and indulgence in other kinds of pleasures. And yet we go on indulging in pleasures to which we have become accustomed. Our whole life, if we examine it impersonally, will be seen to be vitiated by irrationality, but we have become so accustomed to these things that we take them for granted and are hardly aware of these defects.

In the third place we do not become aware of the above-mentioned defects as long as we are involved in the illusory pursuits of this world . We may think that we know them, but actually we do not really know them, because we continue to live as if these defects in our ordinary life did not exist. It is only when Self-realization takes place that we realize the nature of the limitations and illusions from which we suffered and our ordinary life is seen as it really is. It is only in the Light of Reality that these limitations and illusions inherent in the world of manifestation are seen in the real sense and they cease to affect us because we become really aware of them and they are not merely ideas present in our mind. We can then see the two worlds side by side, the Real and the illusory, and though we may live and work in the world of manifestation we are not affected by its illusions. It is

this important fact of spiritual life which is sought to be expressed by the phrase *svapna-darśanam*.

People who are immersed completely in the attractions and pursuits of the worldly life cannot see these patent facts and pass them by without even noticing them. They may even scoff at those who point out these facts and the necessity of getting rid of the limitations and illusions in which we are involved and the consequent miseries from which we suffer unnecessarily. They think that they are realists while those who are at least partially aware of the illusions of life and are trying to free themselves from them are visionaries, wasting their time in the futilities of philosophical thought and living in a world of make-believe.

SECTION III

ĀṆAVOPĀYA

THE ULTIMATE REALITY AND REALIZATION

१. आत्मा चित्तम् ।

Ātmā cittam

आत्मा The spirit or Pure Consciousness in its individual or universal aspect, here used in its individual aspect चित्तम् becomes mind, is mind.

III-1. "Mind is nothing but a derivative and differentiated form of centralized pure Consciousness and essentially of the same nature as Consciousness."

The third and last Section of *Śiva-Sūtras* is called *Āṇavopāya* and as this Section deals with a number of multifarious subjects it is necessary to say a few words to explain why the name has been chosen before dealing with the aphorism in the Section.

The Sanskrit word *aṇu* means "subtle," "atomic," and was used for the atom because the atom was considered to be the smallest object known in manifestation. The mathematical point is really the limit of the infinitesimal, and the word *aṇu* should really be considered as the equivalent of the mathematical point. This connotation of *sūkṣma* is found in many references to *aṇu* in the *Upaniṣads* such as the one given below.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ।।
(१-२-२० कठोपनिषद्)

"The *Paramātmā* who dwells within the heart of the individual *Ātmā* is subtler than the subtlest and greater than the greatest. It is only those who are utterly free from desire and worry of any kind who can know Him through His grace" (I-2-20 Kathopaniṣad).

The word *Āṇavopāya* means different aspects and methods connected with the manipulation of the psycho-material mechanism through which the individual *Ātmā* or the Monad functions on the different planes in manifestation. But it must be remembered that though this *Ātmā* functions through a point, within this point is hidden the infinite Consciousness, and Power of *Paramātmā*, the Supreme Spirit of *Śiva-Śakti Tattva* in a potential form. So there is no limit to the expansion of consciousness and development of powers and the Self-realization which liberates an individual from the illusions of this manifested world is merely a stage in this infinite process of expansion.

The first aphorism of this Section which we are considering states in two words that *Citta* or mind is a derivative of the individual *Ātmā* and appears when integrated consciousness becomes differentiated on becoming outward turned instead of being present in its Self-centred Real state. This is a very important point which throws light on many problems of Yogic psychology and technique and defines clearly and unequivocally the relation of mind and consciousness. It shows how a mental world can appear from consciousness by the coming into play of the *Cit* aspect of the triple Self (*Sat-Cit-Ānanda*) and how this world can become absorbed (*laya*) in consciousness by cessation of mental activity or *citta-vṛtti-nirodha*.

Since the world we live in is essentially mental in nature, it is easy to see how consciousness is the ultimate basis of the

manifested universe. When the ultimate Reality called *Paramātmā* is centralized and begins to function through a point it becomes an individual *Ātmā* which is generally referred to as a Monad. This *Ātmā* becomes associated with a set of vehicles on the different planes and the interaction of its consciousness with the objects of a plane produces the mental phenomena of the plane. On the lower planes the interaction takes place through the instrumentality of the sense-organs while on the higher spiritual planes the common centre of mind and consciousness serves as the instrument of both. The relation of these different principles may therefore be represented as follows:

Paramātmā → Centralized *Ātmā* → Mind → Sensations. Each principle in this series can descend to the next lower principle and also revert to the next higher principle by methods which form part of the Yogic technique. The sensations are withdrawn into the mind by *pratyāhāra*, the mind withdrawn into the *Ātmā* by *citta-vṛtti-nirodha* and the *Ātmā* merged with the *Paramātmā* by decentralization. It is this awareness of our Divine nature as *Ātmā* and *Paramātmā* which are aimed at in Self-realization.

The *Ātmā* and *Paramātmā* are essentially of the same nature and represent the "Many" and "One" aspects of the same Reality. In Hinduism, the "One" or the universal aspect is emphasized to such an extent that many people think that when Self-realization takes place the *Ātmā* disappears completely and finally into the *Paramātmā* and its separate identity is lost for ever, an idea which has been beautifully expressed by Edwin Arnold in the sentence "the dewdrop slips into the shining sea". But this is not the Occult doctrine with regard to the relation of *Ātmā* and *Paramātmā*. According to this doctrine, in Self-realization, the centre of

the *Ātmā*, which is eternal, remains, though the circumference becomes larger and larger and after union with the *Paramātmā* has no limiting and binding power on the individual *Ātmā*. The whole idea of Logoic manifestation and *Adhikāri Puruṣas* presupposes the persistence of the centre of consciousness in the highest stages of its unfoldment.

The absence of the concept of integration and differentiation in Hindu philosophy has made it difficult to understand the relation of consciousness and mind clearly. The processes of appearance of mind from consciousness and its becoming absorbed (*laya*) in consciousness are recognized but the *modus operandi* is not defined or clearly understood. It is the scientific idea of integration and differentiation which can make this relation more meaningful, clear and definite.

२. ज्ञानं बन्धः।

jñānaṃ bandhaḥ

ज्ञानं knowledge in the realm of the mind which is illusory बन्धः is the cause of bondage of *Ātmā* in the realm of manifestation.

III-2. "It is mental knowledge vitiated by the illusion of duality which is the source and instrument of bondage of the Spirit in man which is inherently free and essentially an expression of Reality."

The idea behind this aphorism has been stated exactly in the same words in a previous aphorism (I-2). The reason why the aphorism has been repeated is obviously to elaborate the idea because the question is dealt with in the present

context from the point of view of an individual *Ātmā*. It has to be understood clearly and thoroughly in order that proper means may be adopted for freeing the *Ātmā* from bondage. The emphasis in this Section is on the individual problems and individual effort.

The word *jñāna* like *vidyā* is used in two senses: lower and higher. In the lower kind of knowledge there is present the illusion of separateness and distinctions between different objects in existence because of the absence of awareness of the supreme truth that there is only One Reality or Principle underlying and embracing all manifestation. When the higher knowledge is attained everything is seen as an expression of the One Reality or rather as the One Reality and there is no delusion caused by considering different things fundamentally different from one another. It is this realization which liberates the individual from the illusions and limitations inherent in the world of manifestation.

Though knowledge is divided in this manner into two categories there is really a gradation in the different states of knowledge from the highest to the lowest. But something very special takes place in the last stage when the threshold of *Nirvāṇa* is crossed. This is indicated by many references in the literature of practical Occultism such as the attainment of *Dharma-megha-samādhi* and the awareness of oneness of the individual and Supreme Spirit expressed in the well-known Sanskrit phrase *So'ham-haṃsaḥ-svāhā* occurs in the fourth line of the *Bhūta-śuddhi-mantra* and means "He is 'I' and 'I am He'". It emphasizes the essential identity of the individual *Ātmā* with the universal *Paramātmā*. *Light on the Path* expresses this extraordinary change by saying that there is sudden expansion of the light of individual consciousness into the infinite Light of universal consciousness.

In the previous stages of spiritual unfoldment this light goes on increasing gradually but in the last stage it suddenly expands into the infinite Light embracing everything and making all things One. This Light differs qualitatively from the light of the previous stages, for it reveals the true nature of the world of manifestation and shows that even the omniscience and omnipotence of this world has to be renounced in order to find the Supreme Truth hidden within our hearts.

How lower knowledge existing in the realm of mind becomes a source of bondage will be seen easily if we remember that the appearance of the mind from consciousness is accompanied by the presence of a *Pratyaya* which loads the consciousness as clouds load the atmosphere when water-vapour condenses from the gaseous to the liquid state. These clouds permeate the atmosphere and obscure the sun which is shining behind the clouds and cannot be seen from below. The clouds do not and cannot cover the sun really but to an individual trying to see the sun from below it appears as if it is covered by the clouds.

The disappearance of the clouds by heating or falling as rain will again make the Sun of Spiritual Consciousness shine without any obscuration in the field of individual consciousness. This state is brought about by the Yogic technique of *citta-vṛtti-nirodha* or the removal of the three kinds of *malas* or obscuring agents according to another school of spiritual self-discipline. It is necessary to note that for an individual who has risen above the clouds they do not cause any obscuration of the sun. He can see the sun and the clouds simultaneously just as a Liberated individual can see the world of Reality as well as the world of manifestation without being affected and deluded by the latter.

३. कलादीनां तत्त्वानामविवेको माया ।

kalādīnāṃ tattvānām aviveko māyā

कलादीनां (कला+आदिनां) कला means the differentiated functions of a principle आदिनां which means "etc." refers to the other factors which determine the nature of mental knowledge in I-3 तत्त्वानां principles in their essential nature अविवेको inability to discriminate between माया is *Māyā.*

III-3. "The inability to realize that the phenomena in the realm of the mind are due to the differentiation of principles which are inherent in consciousness is the essential nature of *Māyā*, or is due to the influence of *Māyā*."

The simile of the clouds hiding the sun from our view which has been used in dealing with the last aphorism only partially illustrates the bondage and the release of the Monad from the illusions and limitations which are inherent in the manifested universe. As a matter of fact, the release is not like the disappearance of the clouds and the shining forth of the Spiritual Sun without any obstruction. In the ultimate realization, the clouds of *citta-vṛtti* themselves are transformed into consciousness and seen merely as another aspect of consciousness. They, therefore, lose their obscuring power. This transformation is brought about by the sinking of the centre of consciousness to a still deeper level where the subject-object relationship does not exist and only One Reality which is whole and integrated is seen. We see light in its three aspects of illuminator, illuminated and illumination on the physical plane. But suppose we develop the capacity to see the objects of the physical plane as made up of light as they

actually are. The triple state will be transformed into a mysterious single state which it is difficult to imagine.

It will be seen therefore that it is our inability to see the expressions of *Ātmā* in the form of *kalās*, etc. as *Ātmā* itself which is responsible for the obscuring power of these expressions and the illusions which they create. When this capacity which is called *viveka-khyāti* in Yogic terminology is attained, the obscurations and illusions disappear. This inability or state of *aviveka* is caused by *Māyā* or the Divine power of producing illusion according to the aphorism under discussion.

Without this power of illusion exercised by a Logos or *Īśvara* no manifestation is possible as no picture can be drawn on a sheet of white paper with white paint. There must be obscuration of whiteness or appearance of darkness to produce a light and shade effect and produce a picture in black and white against the background of the white paper. It will also be seen that the essential nature of *Māyā* is the suppression of Reality by itself, to reveal itself in less real forms and involve the Monads in manifestation for their evolution. It is for this reason that the Divine Power of *Īśvara* in the form of *Māyā* is called the basis of the manifested universe. The above conception of *Māyā* will also throw some light on the following enigmatic statement about the nature of *Śakti*:

निषेधव्यापाररूपशक्तिः

It is by the suppression of integrated Divine Consciousness in different degrees by the Divine Power which is inherent in this Reality that the phenomenal world is produced and the Monads get involved in it for the unfoldment of their Divine potentialities.

It is interesting to note how the same idea has been expressed in a different manner in the *Yoga-Sūtra* in aphorism II-5. The word *avidyā* is used in this treatise almost in the same sense as the word *Māyā* in *Śiva-Sūtra*. If the student has a clear grasp of the fundamental principles, and has also developed to some extent his intuitive faculty, he will be able to pierce through the outer form of the expression and grasp the underlying Truth without much difficulty. It is for this reason that a clear grasp of the fundamental principles of the Occult Doctrine, as a whole, is essential for an earnest student of the inner realities of life.

It will help the student to understand the inner meaning of this aphorism if he remembers that the *kalās* are in the field of *citta* or mind while *tattvas* are in the field of consciousness. The former represent and embody the differentiated aspects of Reality and the latter its integrated state. We are not able to distinguish between the differentiated aspects and the integrated state because our consciousness is imprisoned within the realm of the mind and mistakes ideas for realities. It is only when it passes through the centre of consciousness which separates the world of *tattvas* from the world of *kalās* that it can know the real nature of *tattvas* and distinguish them from the *kalās* and also know that the *kalās* are merely the differentiated forms of the *tattvas*.

The student should also note the significance of the word *ādīnām*. It is meant to indicate that it is not only the *kalās* which we are unable to distinguish from the *tattvas*. The whole paraphernalia of the phenomenal world serves to keep us in bondage as long as we have not gained awareness of Reality and can see the manifest also as the aspect of the Unmanifest Reality. It is only when we gain this awareness that the distinction between the unreal and Real disappears.

४. शरीरे संहारः कलानाम् ।

śarīre saṃhāraḥ kalānām

शरीरे in the vehicles संहारः there is reabsorption, mergence and disappearance कलानाम् of the *kalās* or the differentiated forms of principles.

III-4. "When the vehicles are burnt up in the Fire of Knowledge as indicated in II-8 the differentiated functions of principles or *kalās* which find expression through the vehicles also disappear simultaneously."

Since the *kalās* are functions of consciousness manifesting through a *śarīra* or body, naturally, the withdrawal of consciousness from a vehicle will also lead to the disappearance of the functions performed through the vehicle. This is quite clear but there is a deeper significance of this aphorism which should be noted here.

Although the realization of different states of consciousness is essentially a matter of perception, this perception depends in the early stages of spiritual unfoldment on the vehicle through which consciousness is functioning for the time being, because the vehicle is naturally related to the state of consciousness which functions through it. Thus mind functions through the mental body, desires and emotions through the astral body, *buddhi* through the *ānanda-maya-kośa* and the Spiritual Will through the *Ātmic* vehicle. This also accounts for the Occult doctrine that the three aspects of the Logos or *Īśvara—Brahmā*, *Viṣṇu* and *Maheśa*—function through the three highest Divine planes of manifestation—higher *Ātmic*, *Anupādaka* and *Ādi* respectively. Of course,

consciousness is unitary and there are no water-tight compartments in these matters, but the special adaptation of a vehicle for certain functions makes that vehicle the most convenient and suitable instrument of consciousness for the exercise of those functions.

It follows from what has been said above that if the Yogī has to rise to a higher state or level of consciousness he must leave the lower vehicles and learn to function in the vehicle through which that function is exercised. This is the purpose and technique of *Samādhi*—to raise consciousness from one level to another level in order to be able to gain direct experience of that higher level and to be able to exercise functions pertaining to that higher level.

Of course, once the direct awareness of a particular state has been obtained through *samādhi* this awareness infiltrates down to the lower planes and can be partially experienced when consciousness reverts to these planes depending upon the stage of evolution of the *sādhaka*. It is this fact which is referred to in aphorism 16 of *Pratyabhijñā Hṛdayam*.

We should remember that a higher state of consciousness includes the lower states because manifestation is a repeated projection and expression of the One Reality in increasingly dense states of matter and less subtle states of mind. Of course in the early stages of development dislocation of consciousness takes place when it passes from one plane to another but as the Yogī makes progress on the path of Yoga he is able to function continuously on all the planes which he has mastered. The Supreme and ultimate state of Consciousness, which is integrated, includes and embraces all the lower states derived from it by differentiation and so he who has attained that state can function on all the planes. All the vehicles on the different planes have become as a whole his body or *śarīra*.

५. नाडीसंहार-भूतजय-भूतकैवल्य-भूतपृथक्त्वानि ।

nāḍīsaṃhāra-bhūtajaya-bhūtakaivalya-bhūtapṛthaktvāni

नाडी are the channels in the body along which *prāṇa*, *kuṇḍalinī* and other subtle forces flow in the body. These forces and channels are the instruments of the *pañca-bhūtas* or the five Cosmic Elements in producing the phenomenal world in the mind संहार by re-absorption and mergence in the source from which a thing is derived भूतजय complete mastery over the *pañca-bhūtas* भूतकैवल्य the capacity to isolate a particular *bhūta* from others भूतपृथक्त्वानि the capacity to analyse a mental phenomenon into the constituent *bhūtas* which produce it.

III-5. "By the withdrawal of consciousness from the *nāḍīs* or channels along which vital forces flow in a vehicle is attained mastery over the *bhūtas* and the capacity to isolate and separate them from one another."

It has been pointed out in the previous aphorism that a vehicle of consciousness serves to disperse principles into their constituent functions which are needed to enable the vehicle to serve as an effective instrument of consciousness. Naturally, when consciousness withdraws from the vehicle and the vehicle is rendered inoperative these functions must be reabsorbed in the principles and merge in consciousness.

The role of dispersing the *pañca-bhūtas* which are also called *pañca-tattvas* or five Cosmic Principles is performed by the *nāḍīs* which may be considered as the special instruments of the *bhūtas* in the vehicle or *śarīra*. As is well known, sensuous

perception takes place through the agency of the nerves which carry vibrations from the external world to the brain and convert them into sensations. In this conversion of vibrations, which are mechanical in their nature, into sensations which are mental, subtle forces like *prāṇa* are involved, but Science knows nothing about these forces and takes the conversion for granted as a matter of fact.

The *pañca-bhūtas* are the active agents behind the chemical, physical and biological changes which take place in the body and produce the mental world in the mind of every individual. How they perform their functions is difficult to understand with our present limitations but the fact that the whole structure of the manifested universe is the result of their action in an infinite variety of combinations is an integral part of the Occult Doctrine and Yogic psychology. We have to take this fact for granted in our study of Yogic methods and their application for spiritual unfoldment.

It is also necessary to remind the student again about the significance of the word *saṃhāra* in the present context. The word ordinarily means "destruction" but this meaning is obviously inapplicable here. The *nāḍīs* are an integral part of the body and do not disappear in the practice of Yoga when the consciousness of the Yogī rises to a higher level in *Samādhi*. Their *saṃhāra* merely means their becoming inoperative for the time being. When consciousness returns to the lower vehicle after *Samādhi* the *nāḍīs* resume their respective functions as before.

As has been pointed out in *Man, God and the Universe*, consciousness and mind function through the *manobindu* or the common centre of all vehicles in the case of each individual. But emerging from this centre, in each vehicle, they become differentiated and dispersed throughout the vehicle because the whole vehicle serves as their instrument, and is in intimate

contact with them. The prick of a pin in any part of the body is felt at once by the individual showing that his consciousness pervades every part of his body.

How do consciousness and mind get dispersed and pervade the whole body in every part? Through the *nāḍīs*. Science recognizes that it is the nerves which connect the brain with every part of the body and enable it to receive vibrations from the external world and control and manipulate the activities of the body through the *jñānendriyas* and *karmendriyas*. But the role played by the *nāḍīs* is far more complicated and subtle than the nervous system. For example, Science does not know that there are invisible forces like *prāṇa* which flow along the nerves and enable them to perform their mysterious functions. It is unaware of the presence of certain *nāḍis* or passages in the body and the functions which are performed by them. For example, it knows nothing about two *nāḍīs* which are of the greatest importance to an aspirant—*Suṣumnā nāḍī* within the vertebral column and the *citta-vāhā-nāḍī* which connects the heart with the brain.

In order to understand the rationale of *bhūta-jaya* it is necessary to remember that all the five *bhūtas* are derived from consciousness like all other cosmic principles underlying the manifested universe. *Ākāśa* or Space is the basic Cosmic Principle and the other four principles are derived from it in the following order:

Ākāśa—Vāyu—Tejas or Agni—Jala—Pṛthivī
(Space—Air—Fire—Water—Earth)

When the *bhūtas* are reabsorbed into *Ākāśa* by a process of recession on practising Yoga they become part of the centralized consciousness of the individual *Ātmā* and are under its complete control. A Yogī whose consciousness is centred

in the individual *Ātmā* can therefore control and manipulate the *bhūtas* by his will-power and thus bring about all kinds of changes in the phenomenal world which are generally referred to as *siddhis* or *vibhūtis* in Yogic literature. According to the above aphorism these powers of controlling and manipulating the *bhūtas* are due to the ability developed by *bhūta-jaya* to isolate one particular *bhūta* from others and thus separate them from one another. As a chemist learns to analyse any substance into its constituent elements and then to synthesize them into an infinite variety of compounds so the Yogī can produce different kinds of phenomena by the proper combination of the five Cosmic Elements.

The technique of *bhūta-jaya* hinted at in aphorism III-45 of the *Yoga-Sūtra* is based on a different principle. In that treatise, the technique of *bhūta-jaya* is acquired by performing *saṃyama* or contemplation on the nature of the *bhūtas* and not on the use of a *mantra* whose secret is imparted by the *guru* to the disciple.

६. मोहावरणात् सिद्धिः ।

mohāvaraṇāt siddhiḥ

मोह the delusion of mind which makes one believe in the reality of unreal objects in manifestation and to be attached to them, thus preventing individuals from knowing their true nature आवरणात् covered or obscured by सिद्धिः the *siddhis* like *bhūta-jaya*, etc. which are gained by the practice of Yoga but are still within the realm of manifestation.

III-6. "In these lower *siddhis* or accomplishments there is still obscuration by *moha* or delusion of mind, caused by attachment, which prevents complete freedom or Liberation from the world of manifestation."

If we are to have a clear idea with regard to the nature of *siddhis* or *vibhūtis* referred to in *Yoga-Sūtras* and *Śiva-Sūtras* we should note that these powers which are acquired in the practice of Yoga are not only of different variety but belong to different categories. They may roughly be divided into three main groups.

The lowest *siddhis* are of a purely psychic nature and can be acquired by any individual who has some control over his mind, is prepared to spend the necessary time and energy for practising the prescribed techniques and can find someone who knows and is prepared to impart the secret of their development. Some of the lowest psychic powers do not require any moral or spiritual qualifications and those who manage to acquire them may give public demonstrations of the powers which they possess and pose as great Yogis.

Then there are *siddhis* which are of a high order and require not only a firm moral basis and character but also spiritual insight and direct contact with the realities of the higher planes in the individual who wants to develop them. They are really powers of the *Jīvātmā* or the Higher Self in man working through *Ātmā-Buddhi-Manas* and can be attained only by those in whom these higher principles are adequately developed. They find their culmination in omniscience and omnipotence within a limited sphere of manifestation and those who can exercise them have their consciousness centred on the *Ātmic* plane. But since the individual has had realization of the *Ātmā* or the spirit only as a separate being on account of centralization of consciousness he still suffers from the illusion of separateness and egoism of the subtlest kind. He is still under the influence of *moha* and therefore suffers from the extremely subtle forms of illusions and limitations imposed by *moha* in the exercise of his powers. When *moha* has been

conquered then the limitations imposed by *moha* disappear and the individual *Ātmā* is able to function more freely within his limited realm.

Moha is a Sanskrit word with a wide range of connotations and shades of meaning and is used in somewhat different senses by different schools of Indian philosophy. The underlying and basic idea is the delusion of mind from which an individual suffers as long as he is involved, even in the slightest degree, in worldly affairs. The delusion takes different forms in different circumstances and stages of evolution but all these depend upon the illusions produced in the mind as a result of involvement of consciousness in the world of manifestation. Perhaps the best way of understanding the essential nature of *moha* is to consider it as the various effects produced in the human mind by the Great Illusion referred to as *Māyā*. These effects take different forms and exist in different degrees but they all tend to distort and delude the mind, more or less, and prevent it from seeing things as they really are. This view of *moha* is confirmed by the fact that the idea is generally used in association with *Māyā* as in the following verse in *Durgā-Saptaśatī*.

त्वं वैष्णवीशक्ति अनन्तवीर्या विश्वबीजं परमासि माया ।
संमोहितं देवि समस्तमेतत् त्वं वै प्रसन्ना भुवि मुक्तिहेतु: ।।

"O Divine Mother! You are the integrated Divine Power inherent in the *Viṣṇu* aspect of *Īśvara* which finds expression in an infinite variety of functions, but you are predominantly His power of *Māyā* which has involved all of us in *moha*, and therefore you alone can free us from that *moha* while we are still living on this earth."

The aphorism under discussion is meant to point out that the *siddhis* acquired through *bhūta-jaya*, etc. mentioned in the

previous aphorism can still be vitiated by *moha* and therefore are not of the highest order. The next aphorism shows that the complete elimination of *moha* leads to the acquirement of still higher kinds of powers though even these, amazing as they are, are not of truly infinite nature. These latter are acquired only when the consciousness of the Yogī penetrates through the centre of individuality and becomes united with the Universal Consciousness of *Śiva* and can therefore wield the infinite powers which are inherent in that Supreme Consciousness.

७. मोहजयादनन्ताभोगात् सहजविद्याजयः ।

mohajayād anantābhogāt sahajavidyā-jayaḥ

मोह delusion of mind जयात् on mastery of, on complete elimination of अनन्त infinite, boundless आभोगात् (unlimited) expansion सहजविद्या knowledge which is inherent in Reality, which comes naturally, and which is all-embracing as far as the world of manifestation is concerned जयः mastery of.

III-7. "Only on mastering delusion of mind, caused by attachment even to the subtlest objects on the highest planes of manifestation, there is attainment of that knowledge, which is inherent in Reality, is all-embracing and through which anything can be accomplished."

It has been pointed out in dealing with the previous aphorism that there are different grades of knowledge and the powers corresponding to them. As the consciousness of the Yogī expands, step by step, in the practice of Yoga the powers corresponding to these different grades of

consciousness attained by the Yogī appear naturally because these higher powers are inherent in those grades of consciousness.

Moha places a limitation on the expansion of consciousness, and so only certain powers like those referred to in aphorisms III-5 and 6 can be acquired as long as the individual is under the influence of this kind of attachment. When *moha* has been mastered, naturally consciousness expands and simultaneously the powers corresponding to the state of consciousness attained are acquired by the Yogī. It is these attainments which are referred to as *anantābhogāt sahajavidyā* in the aphorism we are discussing. Let us try to understand the inner significance of this Sanskrit phrase. The Sanskrit word *sahaja* means "natural" or "easily acquired and maintained" and *sahajavidyā* therefore means that knowledge or technique which enables the individual to acquire knowledge with regard to anything within that limited sphere by just turning his attention to it. In acquiring knowledge in the ordinary way we have to adopt the proper means and apply those means in the correct manner in order to be successful in our effort. But when *sahajavidyā* is acquired it is not necessary to do so. On account of the elimination of *moha*, consciousness is not limited and tied down to particular fields of knowledge upon which the mind has been exercised already. It is now *anantābhoga* or capable of unlimited expansion and acquires knowledge with regard to anything within the limited range of its expansion.

Not only can knowledge be acquired with regard to anything within this limited sphere but the very quality of this knowledge is different and of a superior order. For, the realities with regard to which knowledge is sought are now looked at from a higher standpoint —from the point of view

of integrated consciousness and not from that of the differentiated mind. But it is necessary to keep in mind the limitation placed upon knowledge by the progressive expansion of consciousness. The knowledge depends upon the expansion of consciousness and it is only when the consciousness transcends the centre of individuality and becomes united with the Universal Consciousness of *Śiva* that Knowledge becomes truly infinite and all-embracing.

We may try to understand the profound significance of this aphorism in another way. The individual *Ātmā* or the Monad is *Sat-Cit-Ānanda* in his essential nature and has all the knowledge concerning both the manifest and the unmanifest locked up within the centre of his consciousness. The centralization of the Eternal Reality limits this infinite knowledge within the framework of time and space. This limitation is really subjective and depends upon the illusion created by the power of *Māyā* which deprives the individual of the faculty of spiritual discrimination and involves him in *moha*. When *moha* is eliminated by the practice of *viveka* and *vairāgya* the subjective limitation of consciousness disappears and with it the limitation placed upon experience by time and space. The *Ātmā* again becomes omniscient and omnipotent as pointed out in aphorism III-50 of the *Yoga-Sūtras*. This power comes naturally with the attainment of *Ātmic* consciousness and it is for this reason that it is called *sahajavidyā*. But it must be kept in mind that this is merely a stage in the journey on the path of Self-realization and the powers which are referred to in the subsequent aphorisms are powers pertaining to this intermediate stage. It is only when the consciousness of the individual *Ātmā* transcends the centre of individuality and, becoming united with Universal Consciousness by fusion, is established permanently in the

world of Reality that the goal of Self-realization can be considered to be reached.

८. जाग्रद् द्वितीयकरः ।

jāgrad dvitīya-karaḥ

जाग्रद् the waking state of consciousness द्वितीय secondary करः ray, effulgence, radiance.

III-8. "The *jāgrat* or waking state of consciousness in an individual at all levels is the secondary effulgence of the Supreme Light of Consciousness of *Śiva*, the primary effulgence being the Divine Consciousness of the Logos."

We can understand the real significance of this aphorism only if we have a correct idea with regard to the meaning of the words *jāgrat* and *kara* in the present context.

When we use the word *jāgrat* in relation to consciousness we generally have in mind the concept of the four states of consciousness and the relation of the *jāgrat* state to the other three states—*svapna*, *suṣupti* and *para*. But in the present context the word *jāgrat* is not used in relation to these three states but in relation to the waking state existing on all the planes of manifestation. The characteristic of the *jāgrat* state is that it is outward turned and is in direct touch with the objects of the plane in which the consciousness is functioning at the time. The subject is aware of the objects and the subject-object relationship exists between the two.

This state can exist on any plane and its essential nature remains the same on each plane, i.e., the consciousness is turned outwards and is aware of the objects existing on the

plane. The *jāgrat* state in the present aphorism refers to the waking consciousness on all the planes taken as a whole. This is the most important and dynamic state of consciousness because it is the direct expression of the Ātmic consciousness of the individual which is eternal, indestructible and inextinguishable as is so aptly expressed in the following statement in Sanskrit.

नहि द्रष्टुर्दृष्टिविपरिलोपो विद्यते, अविनाशित्वात् ।

"The consciousness of the Seer or the individual *Ātmā* never disappears because it is indestructible."

The second word which has an unusual significance in the present context is *kara*. This Sanskrit word is usually used for a ray or beam of light but in the present context it is used in the somewhat different sense of "effulgence" or expression of light radiating from a point. We generally use the symbol of rays of light emanating from a central source of light like the sun to indicate the relation of the Monads with the One Reality from which they all emanate and in which they are rooted. But in the present context we are referring to a single individual *Ātmā* and its full expression on the different planes from its centre on the *Ātmic* plane. So the word "effulgence" will be more appropriate for its expression on all the successive planes taken as a whole.

This is an enigmatic aphorism. Perhaps the best method of grasping its real significance is to take account of the fact that the *Ātmic* consciousness is directly reflected in the waking consciousness of the physical plane. In this state, the contact of the waking consciousness with the underlying Reality is direct and it is therefore irradiated with the light of *buddhi*. In the *svapna* state the contact with the buddhic plane is broken and it is this fact which accounts for the chaotic character

of the dreams in sleep. In the next state which is called *suṣupti* even the subjective images in the mind disappear and a state of apparent unconsciousness supervenes. Of course, these states are generally considered in relation to the physical plane consciousness but they exist on and reflect the relative relation of the states on all the planes.

This concept gives an entirely new complexion to the mutual relation of the three states and is really the opposite of the relation as generally understood. But it throws a flood of light on the aphorism we are discussing and enables us to understand the real meaning of the aphorism.

It is a well-known Occult doctrine that all expressions of consciousness through different centres of consciousness are really the multifarious expressions of the Universal Consciousness which is generally referred to as *Śiva* in Hindu philosophy. But in its original state in the unmanifest that consciousness is integrated, pure and all-embracing and quite beyond the comprehension of the ordinary individual who is involved in the illusions and limitations of the manifested worlds.

When this universal consciousness finds expression through a particular centre, this centralized consciousness of an individual is greatly limited both as regards knowledge and power and it is only through a long course of evolution that it regains its infinite and Real nature on Self-realization. But even throughout this long period of evolution it retains its original connection with the Universal Consciousness which means that it is rooted in that Universal Consciousness and its light is derived from the Light of the Universal Consciousness. The only difference that takes place on Self-realization is that the Enlightened individual becomes directly aware of this fundamental fact which sets him free from the illusions and

limitations of the manifested world which keep the ordinary individual bound and suffering from the miseries of the lower worlds.

It is this important truth that the aphorism under discussion tries to express. It expresses very tersely and in a rather enigmatic manner the fact that the waking consciousness of every individual, whether he is still involved in the illusions of the lower worlds or is free from them, is nothing but a secondary effulgence of the Light of the Spiritual Sun, the primary effulgence being the Universal Consciousness which is ever shining and inextinguishable.

९. नर्तक आत्मा ।

nartaka Ātmā

नर्तक actor, dancer on the world stage आत्मा the individual who has realized his spiritual nature as *Ātmā*.

III-9. "The individual who has realized his spiritual nature as *Ātmā* is an actor and is aware of his being an actor on the world stage and is therefore not affected or deluded by the particular part he is enacting."

The above aphorism tries to convey some idea of the state of consciousness of a Yogī who is in touch with his *Ātmā* and is therefore at least partly aware of his spiritual nature. Since the *Ātmā* as an individual is conscious simultaneously of his essentially Real nature and also of the involvement in the mechanism of manifestation there is a certain kind of duality in his consciousness, one aspect rooted in and aware of the Real nature and the other aspect involved in and associated with the unreal.

This duality in the consciousness of a spiritually advanced individual has been compared in the present aphorism to the duality in the consciousness of an actor. In one aspect, he is an individual with an independent and relatively permanent life of his own. In the second aspect, he is merely a personality which has been temporarily created by the necessity of his playing a particular part in the drama which is being enacted. He is conscious of the fact that in this second aspect he is merely playing a part which is temporary and comparatively unreal and therefore this does not affect him in the least. He may be acting the part of a beggar or that of a king but that does not make him feel like a beggar or a king and to become depressed or elated in consequence. He plays the part assigned to him unaffected by the role he is playing, concerned only with the fact that he should play the part effectively and efficiently as far as outer appearances are concerned. It requires real spiritual insight to pierce through the mask put on by such people to remain inconspicuous and to recognize their real greatness and high spiritual stature.

A little deep thought and sense of spiritual discrimination will show the serious student how apt the simile is. An individual who has even partly realized his spiritual nature becomes conscious of this duality in his consciousness at least to some extent. This duality appears really with the dawning of the spiritual consciousness which is called *viveka-khyāti* in the *Yoga-Sūtras* and becomes more and more clearly defined as spiritual unfoldment progresses and the Higher Self gains control and ascendance over the temporary personality. When Liberation takes place this duality may be considered to come to an end because the Enlightened individual then lives all the time in the light of Reality and sees the whole

manifested universe as a play of the Divine Life and himself only as an instrument of that Life.

We should also note that an actor's real life is quite different and distinct from the life of the personality which he has assumed temporarily in playing a particular part in a particular play. He may be carried away temporarily by his emotions and become oblivious of his real life while playing a particular part with great earnestness and enthusiasm but he reverts to normal life when he is not playing any part in a drama. The same thing happens in the case of an Enlightened individual when he has finished playing a particular part in the drama of evolution. He reverts to his full state of awareness as an expression of Divine Consciousness and remains in that exalted state until he is required to take up some other work in the Divine Plan. The only difference in this reversion to the normal state is that in the case of an Enlightened individual he is never carried away by the part he is playing, no attachment is left behind when he has given up a particular part and the normal state to which his consciousness returns is the state of full awareness of Reality in which no illusions or disharmonies of any kind can possibly enter. This reversion to the full awareness of his Divine nature is expressed very graphically and tersely in aphorism III-42 later on.

The aspirant who is treading the path of discipleship will do well to give some serious thought to this problem and develop gradually this consciousness of being an actor in the worldly life in which he is involved. This will enable him to free himself from its attachments more easily and serve as a safeguard against the development of many undesirable tendencies and complexes from which ordinary people tend to suffer. For example, people who are placed in positions

of authority are liable to develop very quickly a power complex and begin to behave in a very arbitrary and irresponsible manner. This not only perverts their own mentality and becomes a source of future disillusionment and unhappiness but also causes many complications in the work which they are doing and in the life of the people with whom they are working. If they try to remember constantly that they are merely playing a part temporarily and the power which is flowing through them comes to them from above to be used wisely and with humility they will not lose balance of mind and will accomplish their limited work without creating unnecessary trouble for themselves and others.

१०. रङ्गोऽन्तरात्मा ।

raṅgo 'ntarātmā

रङ्गः stage, theatre, the green room अन्तरात्मा the inner *Ātmā*, the Logoic Consciousness which provides the stage on which the *Jīvātmās* play their parts.

III-10. "The universal consciousness of the Logos or *Īśvara* provides the stage in the world drama which is played in a manifested system."

In the last aphorism we dealt with the state of consciousness and roles of a single individual *Ātmā* who is an actor in the world drama. But just as in the production of a play there are not only actors who perform different roles but also a producer, director, writer and the whole paraphernalia of stage, greenroom, etc., so, in the world drama also there is an Architect, a Ruler, and a very complicated World Process

based on natural laws which provide all the necessary material and conditions for producing the play. Who provides all these requisites, so that the vast and unimaginable world drama may be enacted with all the splendour and infinite variety which is characteristic of the manifested universe? According to the aphorism which we are discussing it is the *Antarātmā* or the Inner Supreme Self who is the Architect; Ruler and the objective universe, all in One. It is in His Consciousness which is referred to as *Śiva* that the Divine Plan is conceived, it is His Power or *Śakti* which provides the objective mechanism by the condensation of its infinite Energy and it is His Divine Will which controls, regulates and guides the World Process and brings it to its Divine Consummation before *Pralaya* takes place.

The Sanskrit word *raṅga* has a very wide range of connotations in matters connected with the theatre. It may mean the stage, the greenroom, the make-up, the acting or even the audience. Since the One Reality is the source of everything in the manifested universe and it is its outward turned state of consciousness which is called *Antarātmā*, the use of the word *raṅga* in the present context is very apt. While the individual Monads are the actors in the world drama everything which is connected with their acting and makes that acting possible must be derived from and be an expression of the One Reality of which the Monads also are a centralized expression.

Since the word *Ātmā* is used in the present context in the sense of the individualized Self who is associated with mind of different degrees of subtlety we can deal only with individualized Selves in the realm of manifestation. The Universal Self or the Supreme Spirit is hidden from our view in the ever Unmanifest although it is the background and the

source of the consciousness and power of the individual Self. On account of the mysterious relation existing between the individual Self and the Universal Self, or the *Ātmā* and *Antarātmā*, the Universal Self can be considered in many aspects in relation to the individual Self and the environment in which he acts. His Consciousness provides the background against which the play is seen. It provides the stage on which the play is enacted. It provides the plot of the play in which different individual Selves play their respective roles. It provides the power and energy for the various activities required in the performance. Since it is the One Reality besides which and outside which nothing can exist, it is inevitable that it should be the source not only of the Consciousness and power of all the individual *Ātmās* but of the whole field in which they evolve and ultimately gain Self-realization.

In discussing this question of the relation of the *Ātmā* and *Paramātmā* some aphorisms of *Pratyabhijñā Hṛdayam* are very relevant and throw a flood of light on the inner significance of the aphorism we are discussing. For example, the Sanskrit word *Citi* used in aphorism 4 of that treatise obviously corresponds to the word *Antarātmā* in the present aphorism. Aphorism 2 throws light on the nature and the creation of the objective mechanism, the manifested universe in which the Monads evolve ultimately and gain Perfection. The last aphorism of that treatise shows in a wonderful manner how this Universal Consciousness referred to as *Śiva* is the basis of the whole manifested universe and the source of Consciousness and Power not only of the *Adhikāri Puruṣas* like the *Manus*, *Jagat-Gurus*, etc., but also of the Solar Logoi who are the Presiding Deities of countless solar systems scattered throughout the vast and boundless Space.

११. प्रेक्षकाणीन्द्रियाणि ।

prekṣakāṇīndriyāṇi

प्रेक्षकाणि spectators, audience, beholders इन्द्रियाणि organs of sense.

III-11. "The other *Jīvātmās* witness the part played by a particular *Jīvātmā* on the world stage through their sense-organs. They are not able to see the *Ātmā* of the actor but only the external part he is playing in the world."

The simile of the world being a stage and the spiritual Monads or individual *Ātmās* being the real actors playing different roles on this stage in this world drama which is being enacted is continued in this aphorism to indicate who constitutes the audience in this drama. The real drama which is being played is on the plane of Divine Ideation and the real actors are the Monads but in the lower worlds of manifestation in which we are confined we can see neither. On the stage of the lower planes we can see only the bodies in which the Monads are clothed and those who witness the drama, i.e. the other people of the world, can see only these bodies. How can these bodies be seen? Through the sense-organs of the spectators. So the actual audience in the world drama are the sense-organs of the people living in this world and not their Monads.

Of course, the real spectators in the case of the audience also are the Monads because the sense-organs cannot function

unless they are illuminated by the light of consciousness which can come only from the Spirit within. But as far as the outer world is concerned the witnessing of the world drama appears to be done by the sense-organs.

The student will see how there are really two worlds functioning simultaneously, one the reflection of the other. On the one hand we have the world of Divine Ideation in which the spiritual Monads are the actors as well as the spectators, and on the other hand there are the lower worlds of manifestation in which only the bodies of the Monads and their activities in this world provide the play on the one hand and the sense-organs of the other people provide the audience who witness the play. All the people play these dual roles in relation to one another, being actors on the one hand on the stage of the world and spectators on the other hand, in the audience. Reference to the existence of these two worlds side by side in aphorism IV-12 of the *Yoga-Sūtras* is particularly relevant and interesting in this context.

The truth of this aphorism will become quite apparent if we imagine the sense-organs ceasing to function in the case of all the *Jīvātmās*. The stage will still be there, the actors will still be there but there will be no audience, no one to see the drama being enacted. True, the actors will still be there and will witness the drama in a certain way, but their view of the play is not the same as that of the audience. They are producing the play and are conscious of the illusions which they are creating by their acting and so are not affected by the play as a member of the audience is. He is bound by the illusions and under their hypnotic influence and so affected more or less according to his involvement and attachment to the life he is living.

१२. धीवशात् सत्त्वसिद्धिः ।

Dhīvaśāt sattvasiddhiḥ

धी *buddhi*, the power of perception वशात् by complete mastery of सत्त्व the essential nature of *Sat* or Reality. In the present context *Sattva* does not refer to one of the three well-known *guṇas* but to the most essential aspect of Reality from which the other two aspects *Cit* and *Ānanda* are derived सिद्धिः attainment, realization.

III-12. "By complete control over the power of perception it is possible to make outward turned consciousness inward turned and become centred in the *Ātmā*, the individualized Centre of Reality."

After dealing with the changes which take place in the consciousness of the individual when *moha* (delusion) has been mastered the author points out why and how the elimination of *moha* leads to the attainment of *Sahajavidyā* and the powers which are inherent in this all-embracing knowledge. These powers appear automatically in the individual whose consciousness becomes centred in his *Ātmic* nature though they are relatively limited owing to the centralization of consciousness. It is only when the consciousness is turned inwards towards its centre and passing through that centre becomes fused with the Universal Consciousness of *Śiva* in the world of Reality that the powers become truly infinite.

In order to understand the profound truth embodied in this enigmatic aphorism we have to remember not only that the essential nature of the *Ātmā* is *Sat-Cit-Ānanda* but also to have a clear idea as to how these three aspects are related

to one another. In this triplicity, the self-existent, self-contained and eternal Truth which is referred to as *Sat* is the basic element which is integrated, indestructible and changeless. It can remain by itself, " centred in its own splendour and shining by its own light " as expressed beautifully in the following description of it in Sanskrit:

स्वे महिम्नि स्वयं स्थित्वा स्वयमेव प्रकाशते ।

But though the *Sat* aspect of consciousness is integrated and self-sufficient it has in it the inherent potentiality of the *Cit* and *Ānanda* aspects coming into play. When the *cit* aspect comes into play the consciousness, whose natural condition is to be Self-centred, becomes outward turned and the integrated state becomes differentiated with the appearance of the mind in the field of consciousness and the production of mental phenomena. This change is accomplished by the establishment of the subject-object relationship between the " knower " and the " known " and the necessary link between them which we may call " knowing ". The technical term used in psychology for this " knowing " which follows the establishment of the subject-object relationship is "perception" and the Sanskrit word *dhī* is used in the present context for " perception ".

A great deal of confusion is caused in the study of the Occult doctrine by the fact that different schools of philosophy use different words and different methods of expressing the same truth. But as they indicate the same eternal truths of direct realization which are hidden in the heart of every human being it should not be difficult for the earnest aspirant whose intuitive faculty has begun to function to see which particular truth or aspect of the truth is sought to be communicated under these different garbs. The Sanskrit word

dhī is used in different senses in different contexts and in different schools of thought but the essential faculty referred to in all such cases is the faculty of perception which is also generally indicated by the Sanskrit word *buddhi*.

In order to understand the deeper significance of this aphorism it is necessary to recall that in the progressive and step-by-step dissociation of consciousness from the mental mechanism in which it is involved, the separation of the pure integrated *Ātmā* or Spirit which is Self-centred and Self-contained from its outgoing, perceptive faculty or *buddhi* is the last step to be taken. This will be clear from the following diagrammatic representation of the involvement of consciousness in the mental mechanism.

Perceiver→	Perception→	Mechanism of→ perception	Perceived
(*Puruṣa*)	(*Buddhi*)	(*Citta* or mind)	(objective world)

The involvement of the *Puruṣa* in *Prakṛti* due to identification has two factors, one gross, and the other very subtle. It is easy to see the *Puruṣa* as separate from the *pratyaya* created in the mind by *Prakṛti* and realize one's independence from it at least mentally if not actually. But this identification is brought about by the *buddhi* which is the faculty or power of perception and not the object of perception. Unless this dissociation of the *Puruṣa* from the power of perception is also brought about the *Puruṣa* cannot be considered to be quite free from *Prakṛti* and cannot be established in his own *svarūpa* (true form) as can be seen even by looking at the diagram given above. This fact is made quite clear in aphorism II-6 of the *Yoga-Sūtras* which defines *asmitā* and the present aphorism should be studied carefully along with that aphorism if we are to grasp the inner meaning of the aphorism.

It will perhaps help us to clarify our ideas if we analyse carefully the whole process of the disentanglement of consciousness from the mental mechanism in which we are involved. The first step in this process, after gaining a fair degree of control over the mind, is to eliminate the *pratyaya* which always fills the mind by means of *citta-vṛtti-nirodha*. This clears the field of consciousness but consciousness still remains entrapped in the realm of manifestation as will be clear from the study of the nature of *asaṃprajñāta Samādhi*. This entanglement is due to the non-dissociation of consciousness in its aspect of *Sat* from the power or faculty of perception which connects it with the aspect of *cit*. The second step, if we are to free consciousness completely, is therefore to free it from the act of perception which draws it outward and prevents it from being centred in itself in Self-realization. The knower has to be freed not only from the object of knowing but also from the process of knowing if he is to attain the Self-knowledge in which knower, knowing and known constitute one integrated state. It is only then that *nirbīja Samādhi* can be attained and Self-realization brought about. This fact has been pointed out in aphorism III-36 of the *Yoga-Sūtras* and discussed thoroughly in the subsequent commentary in *The Science of Yoga*. When this step has been taken successfully and the *Puruṣa* is quite free from the realm of *Prakṛti* (according to Sāṃkhya philosophy *buddhi* is part of the manifested world and is therefore in the realm of *Prakṛti*) then only can there be complete *viveka-khyāti* or Self-realization.

The elimination of the process of perception from consciousness is indicated by the phrase *dhīvaśāt* in the aphorism under discussion and the resulting realization of our *Sat* nature, or Self-realization as it is generally called, by the phrase *sattvasiddhiḥ*. It is necessary to note that the Sanskrit word

sattva in this aphorism is not used in its usual sense i.e., one of the three well-known *guṇas*, but in the sense of the essential nature of *Sat* from which *Cit* and *Ānanda* are derived as shown above. When *sattva* or *sat* in its pure essential form is attained, the *cit* and *ānanda* aspects of consciousness disappear and consciousness becomes established in its pure integrated form in the world of Reality. This is the true and complete state of Self-realization.

All the aphorisms from III-13 to III-19 should be considered as indicating the result which follows from *dhīvaśat*, when the consciousness is established in its *Ātmic* centre. It is a state which can be called *Ātmic* consciousness and is referred to as *Ātma-bhāva* in aphorism IV-25 of the *Yoga-Sūtras*. Although this is the highest state of consciousness in the world of manifestation, consciousness is still in the centralized condition and must pierce through its centre in order to free itself completely from the world of manifestation and emerge in the world of ultimate Reality which is referred to as *Kaivalya* in the *Yoga-Sūtras*. The further stages of the unfoldment of consciousness are given in the subsequent aphorisms of the *Yoga-Sūtras*.

१३. सिद्धः स्वतन्त्रभावः ।

Siddhaḥ svatantra-bhāvaḥ

सिद्धः on attaining this, control over the power of perception referred to in the last *sūtra* is achieved स्वतन्त्र of complete independence from any kind of mechanism in which consciousness is confined. The Sanskrit word *tantra* denotes really any kind of mechanism which confines any kind of activity within that mechanism and prevents it from working quite freely. There is only a limited freedom to move and

work in a certain way and not complete freedom. *Svatantra* in the present context means rising above the confining influence of any such mechanism. भाव: condition or state of being; awareness.

III-13. " On attaining complete control over the power of perception the Yogī attains a state of being in which he is quite independent of the ordinary limitations which confine embodied consciousness of human beings in varying conditions of time and space."

The Sanskrit word *siddhaḥ* means " complete attainment of an object ", " mastery of a technique in its perception ", " complete solution of a problem to be solved ". The previous aphorism pointed out the necessity of obtaining complete mastery over the power of perception in order to obtain realization of our Real nature or to become established in the *Sat* aspect of consciousness. The Yogī has not only to accomplish *citta-vṛtti-nirodha* but also to reverse the direction of consciousness and by making it turn inwards enable it to become centred in the point through which the Light of Reality enters the world of manifestation and creates the separate world of the individual *Ātmā*. This reversal of the direction of consciousness and its establishment in the *Ātmic* centre, which was referred to as *dhīvaśa* in the last aphorism must be attained perfectly before contact with the world of Reality can be established and the results hinted at in this and the subsequent aphorisms can appear.

When the Yogī has acquired this capacity to separate his consciousness from his *buddhi*, which is really the outward projection of his *Ātmic* Consciousness to contact objects in the world of manifestation and even the tendency to become

outward has been conquered, he becomes independent of and therefore able to control his activities within the limited sphere through which his consciousness functions. The circumference confining his consciousness has disappeared, as it were, and only the Centre of the circle or "I" consciousness in its purity remains. It is really this state of consciousness which makes him aware of the fact that he is pure *caitanya* (aphorism I-1) and independent of the mechanism in which he is involved. Although he can function through that mechanism according to his will and is omniscient and omnipotent as far as his own world is concerned he is not bound in any way within that world. It is this state or awareness of being independent and master of the mechanism through which he functions which is referred to as *svatantra-bhāvaḥ* in the aphorism we are discussing.

१४. यथातत्र तथान्यत्र ।

yathā tatra tathānyatra

यथा as; like तत्र there; under these circumstances तथा so; in that manner; as well as अन्यत्र elsewhere; in another place; on another occasion.

III-14. "As there so also elsewhere; or, as under these circumstances so also under any other circumstances; the implication of the above enigmatic statements is that the Yogī has awareness and can function in the same manner everywhere within the manifested system to which he belongs."

This aphorism attempts to describe in a very graphic manner one of the effects which accrues from the attainment

of *Ātmic* consciousness which confers on the individual the power to shift the centre of his consciousness to any point within the limited sphere of manifestation over which he has acquired complete mastery. For example, an ordinary individual can function in his environment only through the sense-organs which he has developed as a result of the long course of his evolution, his *jñānendriyas* and *karmendriyas*. He can perceive the world around him only through the vibrations he receives through his eyes, ears, etc. and he can affect his environment around him through his hands, vocal organ, etc.

But when the consciousness of the individual is liberated from these limitations and he is no longer tied to the particular set of bodies he has evolved he acquires the capacity to function through any other mechanism or to create a temporary mechanism instantaneously and achieve his limited object through it without any difficulty. Such *siddhis* are well known to students of Occult literature and can be developed by those who are prepared to go through the arduous training necessary for their development. They are referred to as *pratibhā* and *vikaraṇabhāva* in aphorisms III-34, 37 and 49 of the *Yoga-Sūtra*.

These powers of non-instrumental perception and action are discussed in the commentaries on the above-mentioned aphorism in *The Science of Yoga* to make the student understand their rationale but he is also warned against the dangers inherent in their development unless they appear as a natural result of the unfoldment of consciousness in the regular practice of Yoga under a competent teacher. When the *sādhaka* is properly qualified mentally, morally and spiritually to wield these powers he not only acquires them without any definite effort in that direction but also is not liable to misuse them for selfish and undesirable purpose. He should be particularly

on his guard against the blandishments of pseudo-yogis who appear to teach the secrets of developing such *siddhis* to any and everybody who is prepared to become their disciple. The real seeker after Truth not only does not make any definite attempt to develop these lower *siddhis* but has no attraction for them. His eyes are fixed on the Supreme Reality whose attainment not only liberates him from the illusions and limitations of life but also confers on him all these powers which are inherent in that Reality.

१५. बीजावधानम् ।

bījāvadhānam

बीज seed; the source of the manifested system अवधानम् attentiveness; devotion; consciousness is centred in.

III-15. "At this stage of *Ātma-jñāna* the consciousness of the Yogī is centred in the centre of his consciousness, i.e. the Centre from which his mental world is projected. This point is called the *manobindu* in Sanskrit and is concentric with the *Mahābindu*."

The previous two aphorisms indicate some of the results which follow when complete control over the power of perception is acquired by the Yogī. This aphorism and also the next three continue the same theme. This aphorism follows the aphorism *yathā tatra tathānyatra* and should be interpreted taking into consideration this fact.

The Yogī whose consciousness is centred in his *Ātmā* can become aware of any part in the field of his consciousness, wherever the centre of his consciousnees is directed. This gives the impression that his consciousness has no moorings. It is this doubt that this aphorism is meant to remove.

Although the Yogī can become conscious of any part of his mental world existing on the different planes of manifestation his consciousness remains centred in the point from which this mental world is projected. It is through this point that the Universal Consciousness enters the field of individual consciousness and not only creates the mental world of the individual but also illuminates it with its light.

This point is called *manobindu* in Sanskrit because it is the real centre of all mental activities carried on in different planes by the individual *Ātmā*. The Sanskrit word *bindu* means not only a "point" but also a "drop" and so indicates very aptly both aspects of the mental world created by each individual *Ātmā* round the centre of its consciousness; the point from which this world is projected, as well as the contents of that world can best be imagined in the form of a drop, though it is really subjective in nature and has therefore, really no enclosing boundary which a drop has. This individual centre of consciousness called *manobindu* is concentric with the *Mahābindu*, the centre of Universal Consciousness according to the Occult doctrine, and so the different mental worlds of all individuals really co-exist and function in a mysterious manner within the centre of Universal Consciousness. This is how the Logos of a manifested system can be aware, all the time, not only of the mental world he has created in the Divine Mind but also of the countless mental worlds of the individual Monads who function and evolve in His manifested system. It is for this reason He is called *sarvasākṣī*, the eternal Witness, whose consciousness embraces everything in His manifested system. This point is called a *bīja* or " seed " for obvious reasons. It is like a seed from which a manifested system sprouts like a tree, grows, and after running its course disappears at the time of *pralaya*.

१६. आसनस्थो सुखं ह्रदे निमज्जति ।

āsanastho sukhaṃ hrade nimajjati

आसनस्थ: established in Ātmic consciousness or the *Sat* aspect of the Self सुखं *ānanda*; bliss, easily ह्रदे ocean; in the ocean of bliss and knowledge निमज्जति bathed, plunged.

III-16. "Established in *Ātmic* consciousness with its triple *Sat-Cit-Ānanda* aspect, the Yogī is plunged in the ocean of bliss and knowledge underlying the manifested system."

This aphorism should be interpreted in the light of what has been pointed out in the previous aphorism. It describes the state of consciousness of a Yogī who has mastered *dhī*, has attained *svatantra bhāva* and whose consciousness is centred in the ātmic vehicle.

Ātmā both in its individual and universal aspects has a triple nature which is referred to as *Sat-Cit-Ānanda* in Sanskrit. Its centre of individuality is established in *Sat* but it is still confined in the world of manifestation in which its *Cit* aspect comes into play in all its mental activities. But as its centre of consciousness is on the *Ātmic* plane and it has acquired complete control over the power of perception it is free to move and function in the limited realm of manifestation. As the *Ātmic* plane connects the world of the Real and the unreal, the Centre of Consciousness may be considered to be situated on the threshold of the two worlds and partake of the nature of both the worlds. It is this fact which accounts for its ability to dive constantly in the Ocean of bliss and have experience of the *ānanda* aspect of its nature. Since the nature of *Ātmā* is *Sat-Cit-Ānanda* the whole universe, both manifest

and unmanifest, is bolted in an Ocean of bliss in its innermost nature. In the unmanifest this bliss is pure and of the highest kind because of its being unalloyed by the defects and disharmonies which are found in the world of manifestation and it is referred to as *Paramānanda*. In the manifest, on the other hand, it becomes involved in the illusions and limitations of the phenomenal world and becomes vitiated and debased in different degrees according to the involvement of consciousness in the disharmonies and conflicts which are a normal feature of ordinary human life. It is impossible to experience it in its real nature and ordinary worldly happiness and pleasures are the only forms of experience through which we can gain a faint glimmer of its exquisite, Divine nature.

But in the case of the Yogī whose consciousness is centred in his *Ātmā* and has risen above the disharmonies and illusions of the lower world, it is naturally possible to have occasional glimpses of his *Sat-Cit-Ānanda* nature and experience the bliss which is hidden in its fullness and purity within his heart. The significance of the Sanskrit word *nimajjati* which means 'keeps diving into' should be noted. It points out the fact that the centre of his consciousness is not permanently and fully established in the world of Reality and it is therefore possible for him to have only partial and occasional glimpses of his Real nature and to experience the Supreme bliss which is an essential part of that nature. He has still to make that supreme effort which will establish the centre of his consciousness in the world of Reality permanently and fully and eliminate the possibility of its reversion to the lower worlds in which he can be deprived temporarily of the peace which passeth understanding by the illusions and involvements of these worlds. He has still to attain that state of stability from which he cannot fall again into the world in which his consciousness

alternates between joys and sorrows, between the hopes and fears which characterize the life of an unenlightened individual. The difficulties and dangers which still lie ahead and the means which have to be adopted for overcoming them are hinted at in the subsequent aphorisms.

१७. स्वमात्रानिर्माणमापादयति ।

svamātrā-nirmāṇam āpādayati

स्व the individual Self, in the present context, in contra-distinction to the Supreme Self मात्रा a measure; a standard of measure; the correct measure निर्माणं producing; creation आपादयति can bring about.

III-17. "Such a Yogī has the power to create or bring about results according to the measure of his capacity which, though it may be tremendous, must still be limited."

In interpreting these aphorisms we have to remember that they deal with the intermediate state of enlightenment and powers associated with them, i.e. the state in which control has been obtained over *dhī* or the power of perception but consciousness has not yet been able to penetrate its own centre, and entering the world of ultimate Reality, become one with the Universal Consciousness of *Śiva*.

The power which is inherent in consciousness can be considered in its two aspects, the power of cognition and the power of conation. The previous four aphorisms deal with different aspects of the power of cognition. This one deals with the power of conation. But as in the case of the power of

cognition, different kinds of powers of action are not specified but stated in a general manner.

Let us dwell for a while on the signficance of the different phrases used in the aphorism to gain a better comprehension of the meaning of the aphorism. The first phrase we should consider is *svamātrā*. It means literally "according to the measure of his self". The Sanskrit word *sva* means "self" but it has a wide range of significance. It may be used for the lower self of man, the temporary personality which functions on the lowest planes of manifestation and then disappears to be replaced by another personality in the next incarnation. Or, it may be used for the Supreme Self whose consciousness embraces the whole universe and who is generally referred to in Sanskrit as *Paramapuruṣa*. In the present context we are dealing with the intermediate stage in the unfoldment of consciousness and power, and the word *sva* therefore means the particular stage in which *dhī* has been mastered (III-12) but the ultimate stage of Self-realization has not yet been attained (III-25). Such a Yogī has the power of bringing about results according to the power which he has developed, which though tremendous, are still not infinite.

It is interesting to compare this aphorism with aphorism IV-4 of the *Yoga-Sūtra*. Both aphorisms have practically the same significance but in the *Yoga-Sūtra*, the result which the Yogī is able to bring about is specified more definitely, namely, the creation of artificial minds or a manifested system for a particular purpose he has in view. The significance of the phrase *asmitā-mātrāt* in this aphorism should also be noted. Although literally it means "according to the I'ness he has developed' the significance is the same as in the aphorism in *Śiva Sūtra*, namely "according to the measure of the capacity he has developed."

१८. विद्याविनाशे जन्मविनाशः ।

vidyā-vināśe janmavināśaḥ

विद्या lower knowledge which is vitiated by illusion and the cause of bondage in the lower worlds of manifestation विनाशे on the destruction, transcendence of जन्म the cycle of births and deaths, compulsory reincarnation विनाशः comes to an end.

III-18. "The cycle of births and deaths comes to an end only on the destruction of the lower mental knowledge based upon illusions of various kinds."

After referring to some of the extraordinary powers developed by a Yogī owing to the expansion of his consciousness the author points out their limitations and the potentiality for trouble in the future which continues to exist in his nature in spite of the advanced stage of development he has reached. As long as he has not penetrated through the centre of his consciousness and become permanently established in the world of Reality by uniting his consciousness with the Universal Consciousness of *Śiva*, there is always the danger of a fall even from the dizzy heights he has attained already. As long as this possibility remains and he is liable to get involved again in the phenomenal world and its illusions and miseries, what is the use of the progress that he has made? The ideal of gaining the joys of life in the life after death, through rituals, etc. which was pursued and expounded in the Vedas in the early stages of Hindu thought was later given up as worthless because the happiness which was gained was partial and of a temporary nature. It was the rejection of this ideal which led the pioneers in this field to dive deeper into the realities

of life and find a Reality which is above the process of change, decay and death and which gives superlative bliss which cannot be taken away under any circumstances. It is these more intense efforts made at a deeper level which led to the discovery that there is a Reality hidden within the heart of every human being. This knowledge or rather realization confers on the individual who has attained it, permanent bliss and infinite power which cannot be taken away from him under any circumstances. This highest and ultimate ideal of human effort in the field of spiritual life was therefore adopted later on and has been expounded in different ways in the Upaniṣads. It is referred to as *Jīvanmukti* because it frees the individual from the necessity or even the possibility of coming down into the lower worlds of illusion and becoming involved in its miseries. He may come down into these worlds as an agent of the Divine Life to play certain roles in the Divine Plan but he comes as a free individual and is immune to the illusions and miseries of life to which an ordinary man is subject. This state of permanent and irreversible Enlightenment is also referred to by other names such as Liberation, Kaivalya, etc., in different religions.

१९. कवर्गादिषु माहेश्वर्याद्याः पशुमातरः ।

kavargādiṣu māheśvaryādyāḥ paśumātaraḥ

कवर्गादिषु powers underlying sounds of letters of the Sanskrit alphabet माहेश्वरी which are derived from Maheśvara, the Cosmic Logos and are present in their integrated form in *Nāda* आद्या: this refers to *Ādi Śakti*, the Ultimate potential Divine Power of Maheśvara from which all differentiated powers underlying a manifested system are derived पशु

generally means an animal but in philosophy it is also used for human beings involved in worldly life for their evolution. पशुमातर: therefore refers to the Divine Power as the Mother of human beings who keeps human beings in *saṃsāra* so that they may evolve through experiences of various kinds and ultimately by gaining Perfection become Liberated and one with Her.

III-19. "The Yogī should beware of the Divine Powers which invariably test him before Liberation can take place. These are powers of *Maheśvara*, differentiated forms of *Ādi Śakti* and inherent in their elementary form in the sounds of letters. It is these powers which perform the highest functions of Creation, producing illusions, etc. which are required in any manifested system."

In discussing the previous aphorism it was pointed out that even in the case of Yogīs who have reached high stages of unfoldment of consciousness and can thus wield very extraordinary powers there is the possibility of their falling from the great heights of spiritual consciousness which they have scaled through the practice of Yoga. The possibility remains as long as their consciousness is confined in the world of manifestation and has not become permanently and irreversibly established in the world of Reality. It is only then that they are free from the danger of a fall; even though they come down into the lower worlds of manifestation to help their fellow men there is no danger of their being caught in illusions and becoming bound to the wheel of births and deaths.

The stories and legends connected with the lives of all great Teachers of world religions contain accounts of the great trials and temptations to which they were subjected before

they proved their incorruptibility and became entitled to give their spiritual message to the world. The actual accounts given in the scriptures of these religions are not probably true but the principle which they illustrate is true. All great Teachers of religion and in fact all seekers after the ultimate Truth have to pass through tests and temptations of the subtlest kind before they are allowed to pass through the threshold which separates the world of Reality from the world of manifestation. In fact, this process of constant testing begins as soon as an aspirant enters the path of Holiness and decides seriously and in a determined manner to find the inner realities of existence and finally the Ultimate Reality. For, no one can be allowed to pass through the portals of the innermost shrine of Holiness with any kind of weaknesses or inadequacies lest he may betray the unlimited Divine powers which come to him naturally without any seeking on his part.

But we should remember that the tests and temptations through which people at these high stages of spiritual development have to pass are not ordinary temptations connected with ordinary human weaknesses. The stories we find in the scriptures are therefore somewhat misleading because they depict the ordeals and temptations of ordinary people or ordinary aspirants. What kind of temptations and ordeals candidates for Self-realization have to pass through in their progress are beyond our comprehension because they relate to the high states of consciousness and tremendous powers acquired by Yogīs at those advanced stages. It would be ridiculous to believe that a Yogī who has attained omniscience and omnipotence would be subjected to temptations of an ordinary kind which can be resisted even by ordinary *sādhakas* with some spiritual discrimination and will power. The

reason why the accounts given in the scriptures are related to ordinary human weaknesses and temptations lies obviously in the fact that these scriptures are meant for the instruction of ordinary people who are incapable of understanding the subtler realities of the inner life and the subtle kinds of weaknesses which may still remain in the nature of *sādhakas* at those high stages of development.

After dealing with the necessity of subjecting every candidate for Self-realization to the most rigorous tests and ordeals in discussing the last aphorism let us now take up for our consideration the present apparently incomprehensible aphorism which throws some light on the manner and instruments through which such tests and ordeals are carried out. This aphorism would make no sense unless we had a general idea of the Occult doctrine and particularly of its concept regarding the nature of the manifested universe and the Reality which is the basis of this universe. Even a superficial knowledge of this concept which is based not upon guess work but upon the direct realizations of a long line of Adepts, mystics and sages will show us how far modern Science has strayed from this underlying Truth in its search for a Godless Reality in which it believes haltingly and pursues half-heartedly.

Before we deal with the aphorism as a whole it would be helpful if we try to understand in a general way the significance of the phrases which constitute this aphorism, which are of the most profound nature. In studying such aphorisms the serious student of the Occult doctrine is fascinated not only by the depth of knowledge which Adepts of Occultism have acquired regarding the innermost realities of life and existence but also by their capacity to convey to the earnest and discriminating student and *sādhakas* the essence of

knowledge concerning these realities in a terse and yet comprehensive manner. But it is only those whose intuitive faculty has been adequately developed who can grasp the significance and importance of what is sought to be conveyed in such aphorisms. The sceptic or the half-hearted seeker after Truth will pass them by with a shrug of his shoulders or remain satisfied with the literal meaning without any comprehension or appreciation of the profound truths hidden within them.

Kavargādiṣu: The letters of the Sanskrit alphabet are arranged in groups, each group being named after the first letter in that group which is called a *varga*. *Kavarga* is thus the group beginning with *ka* and *kavargādiṣu* refers to the Sanskrit alphabet as a whole.

Māheśvaryādyā: *Māheśvara* means 'of Maheśa' and *ādyā* means 'the Supreme Power from which all Divine powers are derived'. *Māheśvaryādyā* therefore refers to Durgā, the Supreme Power of the Cosmic Logos.

Paśumātaraḥ: means the Divine Mother whose power of illusion or *Māyā* keeps souls in the bondage of *Saṃsāra* for the unfoldment of the Divine powers which are hidden within their hearts in a potential form.

It is a well-known doctrine of Occultism that "Sound" in its mystic sense is the basis of the manifested universe and the various powers which are needed for fulfilling different Divine functions are inherent in specific sounds, each sound being a definite vibration associated with a definite power and capable of bringing about certain definite results in manifestation. Not only are simple sounds associated with specific powers, but compound sounds produced by the permutations and combinations of simple sounds also have

definite powers inherent in them. This principle is, in fact, the basis of *Mantra Yoga* and *Mantra Śāstra*.

Since all kinds of sounds are considered to be capable of being produced by the letters of the Sanskrit alphabet, the whole gamut of powers existing in manifestation and producing the phenomenal worlds are considered to be based upon or derived from the letters of the Sanskrit alphabet. This may not be literally true but there should be no difficulty in accepting the general principle.

This aphorism, taken as a whole, merely points out the origin and basis of the unreal world created by Divine Power or *Śakti* in its aspect of *Māyā*. The purpose of creating the phenomenal world is the evolution or unfoldment of consciousness of the countless Monads who are involved in the manifested worlds and the instruments for creating this phenomenal world are the sounds corresponding to the letters of the Sanskrit alphabet.

The use of the phrase *Paśumātaraḥ* for this Divine Power requires some explanation. Although the Sanskrit word *paśu* generally refers to an animal and when referring to man implies contempt for him, in the present context it is used merely to indicate the stage of bondage in the illusions and limitations of the lower worlds for the purpose of unfolding his Divine potentialities. The use of the word *mātaraḥ* in this context is very significant. It is meant to show that the Divine Power which is also the Mother of all Monads evolving in the manifested universe keeps the Monads in bondage only from motive of love, so that the Divine potentialities which are hidden within them may become gradually unfolded and passing through all the intermediate stages of evolution they may ultimately attain the stage of a Solar Logos and acquire the omniscience and omnipotence associated with this stage.

The phenomenal world is really a school for the education of the Monads and not a prison as is generally supposed by many people who have not made a deep and comprehensive study of the Occult doctrine.

२०. त्रिषु चतुर्थं तैलवदासेच्यम् ।

triṣu caturthaṃ tailavad āsecyam

त्रिषु in the three stages referred to as *jāgrat*, *svapna*, and *suṣupti* चतुर्थं the fourth state from which the three states are derived and in which they are present in an integrated form तैलवत् like the uninterrupted flow of oil आसेच्यम् should be poured into.

III-20. The above aphorism states in metaphorical language that "the Yogī should make constant effort to maintain the *turīya* or the fourth state of consciousness in the background of the lower states so that he does not get involved again in the illusions of the lower worlds. This *turīya* state is the *Ātmic* state of consciousness in which there is partial awareness of Reality, but owing to centralization of pure Consciousness it is not completely free from the subtlest illusions and limitations of manifestation."

After pointing out in the last aphorism the risk involved in remaining satisfied with the exalted states of consciousness and extraordinary powers attained in the intermediate stages the author gives in this aphorism the method of achieving the ultimate state of Enlightenment which is permanent and irreversible and eliminates the risk of falling back into the lower states. Although there is agreement among those who

expound these truths that there is an ultimate state of Enlightenment, and this state must be achieved if the possibility of becoming involved again in the illusions of the lower worlds is to be eliminated, the names given to this state and the conceptions associated with it differ to some extent in different schools of thought. This state is called *turīya* or the 'fourth state' by some, *kaivalya* by others and *śivāvasthā* by those belonging to the *Śaiva* schools of philosophy. In the *Yoga-Sūtra* it is referred to as *Viveka-khyāti aviplavā* in aphorism II-26.

The present and the next aphorism give the method of attaining this state of irreversible and permanent awareness of Reality. This method consists in making a constant and sustained effort to remain aware of this state which is called *nityodita samādhi* in *Pratyabhijñā Hṛdayam*. Occasional and partial glimpses of this state which is called *turīya* have already been obtained in the previous stages of the practice. But this is not enough for reasons given above. The *turīya* state should not only be attained but made to permeate the lower three states of consciousness uninterruptedly. This is possible because these lower three states are derived from and are really the differentiated forms of the fourth state which is an integrated state of consciousness.

The method recommended for acquiring this permanent and constant state of awareness of Reality within the ever-changing and illusory changes of the phenomenal world is, of course, constant practice. Whenever we want to acquire any kind of mental state in the long and arduous practice of Yoga the first step is to gain a partial and temporary glimpse of that state by intense practice of the proper methods prescribed for this purpose. This is the most difficult stage because we have to organize our effort and mobilize all our mental resources and theoretical knowledge intelligently

to gain our objective. But once we have succeeded in our effort and gained a temporary and partial glimpse, and thus acquired the knack of doing the thing effectively, the next step is merely to repeat and continue our efforts in that direction and obtain these glimpses of Reality more easily and frequently. And if we persevere in our efforts a time comes when the temporary and partial glimpses are replaced by a state of constant and full awareness of Reality. It is this simple fact which is sought to be conveyed to the student in metaphorical language used in the aphorism under discussion.

The student should note that this method of gaining efficiency and ease of performance in any sphere of human endeavour is not peculiar to the practice of Yoga and its techniques. It is a universal principle to be followed in learning to do anything with ease and ever-increasing perfection. Luckily for the *sādhaka* there is a limit to the perfection which has to be acquired in this sphere and that limit is reached when his consciousness has become united with the Universal Consciousness of *Śiva*. For, now his consciousness has attained a state which is integrated and is therefore changeless, limitless and boundless.

२१. मग्नः स्वचित्तेन प्रविशेत् ।

magnaḥ svacittena praviśet

मग्नः by diving into स्वचित्तेन from the level of one's own mind प्रविशेत् should enter.

III-21. How is the fourth state of consciousness referred to as *turīya* entered? The above aphorism answers this question. " It is entered by diving into the deeper levels of consciousness from the level of one's own mind."

We saw in dealing with the last aphorism that attaining the fourth state of consciousness or *nityodita-samādhi* amidst the lower three states of consciousness is 'to keep pouring the fourth state in the lower three states uninterruptedly' to use the metaphorical language used in this aphorism. In plain language this means that we have first to gain a temporary glimpse of the fourth state or awareness of Reality by concentrating all our mental resources and energies for this purpose, and when we have succeeded in doing so, to repeat the process again and again until this fourth state becomes permanently established by the practice of *nirbīja samādhi* (I-51) and the final attainment of *dharma-megha-samādhi* (IV-29) as pointed out in the *Yoga-Sūtra*.

How is this *turīya* or fourth state gained amidst the lower three states? In order that no doubt may be left on this point the author gives in the present aphorism the principle underlying the method of doing so, a principle which is of general application in the practice of *samādhi* in Yoga. The method, according to the aphorism we are discussing, consists in diving progressively into the deeper layers of our own mind. The next deeper level of the mind is entered by diving into it from the level of the mind we have already attained, and the process is repeated in different stages of *samādhi* until the ultimate state of Enlightenment is attained. As this question has been dealt with thoroughly in its various aspects in *The Science of Yoga* we need not go into it further in the present context. But there are one or two points concerning this ultimate state about which we should be quite clear in our mind if we are to understand the deeper significance of this aphorism.

The first point to note is that the *Turīya* state of consciousness is not only the highest state but is the parent or source

of the three lower states of consciousness. The lower three states, *jāgrat*, *svapna* and *suṣupti*, are derived, as it were, from the integrated *Turīya* state and can exist side by side with the *Turīya* state. So when the Yogī is in the *Turīya* state of consciousness, his consciousness is not necessarily cut off from the lower worlds but can function in these worlds in all the three states just as a person standing in a garden in bright sunlight can see not only the white light coming from the sun but also the colours of the various objects produced by this light. The *Turīya* state permeates and embraces the lower three states and it is this fact which makes it possible for a Self-realized individual to see the whole manifested universe in all its aspects as the expression of the One Reality all the time. No *bheda-bhāva* or idea of distinctions and differences in the essential nature of all objects and activities is left in his mind or can arise in his mind under any circumstances.

The second point to note with regard to the method of gaining this *Turīya* state is dual in nature. On the one hand, it means the penetration of consciousness through its centre into its deeper levels by the force of will-power, which means mastery over the technique of *samādhi*. And on the other hand, it means the regulation and manipulation of currents of *prāṇa* and *kuṇḍalinī* in the vehicles. The devices for transferring consciousness from one plane to another are built into the mechanisms of the vehicles and a thorough and correct knowledge of the working of these devices is necessary before the highest stages of the path of Yoga can be trodden under the guidance of an Adept of Occultism.

It will be noted by the earnest student that *Śiva-Sūtra* deals with the problems of Yoga and Self-realization from the highest point of view and covers in its vast sweep all the essential and fundamental principles and techniques of Yoga.

But as the treatise is meant for the study and practice of only earnest and advanced aspirants the presentation is very terse and only hints and general references to the principles and techniques involved in the intense practice of Yoga are given. The *sādhaka* or the aspirant treading the path of Yoga or practical Occultism is expected to have already acquired a general knowledge with regard to details from other treatises like *Yoga-Sūtra*, etc. and to have developed the necessary will-power and habit of pursuing the difficult aim of spiritual endeavour with perseverance and determination. Wishful thinking and half-hearted attempts to realize vague and high-sounding ideals have no place in this field of spiritual endeavour, and those who do not possess the necessary qualifications for treading this difficult path have first to concentrate all their efforts on the development of these qualifications. Study of books like *Light on the Path*, *Pratyabhijñā Hṛdayam*, *Yoga-Sūtra* will give them a clear and comprehensive idea with regard to the nature of these qualifications and the methods by which they can be developed.

२२. प्राणसमाचारे समदर्शनम् ।

prāṇasamācāre samadarśanam

प्राण the vital force which controls and regulates the activities of a vehicle of consciousness समाचारे on proper regulation and direction of *prāṇa* referred to as *prāṇāyāma* समदर्शनम् The attainment of the *turīya* state of consciousness which integrates all the three lower states of consciousness into the unified state of Ātmic consciousness.

III-22. "The attainment of the fourth state of consciousness in which the consciousness of the

Yogī is centred on the *Ātmic* plane and the lower three states have become integrated into one state also requires the regulation of the currents of *prāṇa* and *kuṇḍalinī* in their respective channels within the body."

It was pointed out in dealing with the last aphorism that attainment of higher states of consciousness in Yoga involves not only the control and suppression of mental states and activities referred to as *citta-vṛtti-nirodha* in *Yoga-Sūtra* but also the control and manipulation of certain currents of energy like *prāṇa*, *kuṇḍalinī*, etc. which flow in definite channels in the subtler vehicles and perform various functions not only in the invisible subtler vehicles but also in the physical body. These vehicles of consciousness which are called *śarīras* in Sanskrit have a definite and intricate mechanism and the expression of consciousness and mind through this mechanism depends upon the flow of these currents of energy. Much of this work is carried out automatically by the involuntary nervous system, but the flow of these currents and their manipulation can be brought under the control of the mind by certain Yogic practices. When this faculty has been developed it is possible to direct these currents of *prāṇa* and *kuṇḍalinī* through certain channels and by activating certain centres present in the subtler vehicles to develop psychic powers and bring about expansions of consciousness.

The activation of these centres which are present in different parts of the brain and the spinal column can be brought about both from below by the individual himself and from above by the descent of Divine Power directed by a competent *guru* or the *iṣṭa devatā* of the *sādhaka*. The higher centres are under the control of Divine Consciousness and their activation and the consequent expansion of consciousness

can be brought about only by the Divine Will, the *guru* acting generally merely as an agent of the Divine Will.

Initiations which play such a prominent role in the spiritual development of a disciple are really the expansions of consciousness brought about by the manipulation of these forces by those who have the necessary knowledge and power and also the authority to use their power for such purposes. These occult matters are kept strictly secret because of the possibility of misusing the powers which are inherent in the higher states of consciousness and therefore appear naturally without any definite effort on the part of the disciple. This part of the work in the spiritual development of the disciple is generally undertaken when he has developed the necessary qualifications which an Adept should possess and is nearing the end of the path. It takes quite a long time to bring about these changes in the vehicles of the disciple depending upon the potentialities which are present in him and the *karma* he has to work out in the present life.

Although most students of Occultism and Yoga are familiar with the idea that there are certain forces like *prāṇa* and *kuṇḍalinī* which have to be brought under control and manipulated in the practice of Yoga the role of these forces in the attainment of the higher states of consciousness is not fully understood and appreciated. There are two extreme attitudes in regard to this matter which we find in those who are familiar with those things. One class of raw aspirants have a great fascination for these pseudo-occult arts and are rash enough to undertake all kinds of practices involving these subtler forces with the object of gaining psychic power and being considered great Yogīs.

The other class of people have a very vague and sometimes wrong notion about the nature and importance of

these forces and think that they have nothing to do with them in their present life. They continue to live their life as before, indulging in its pleasures and engaging in the ordinary pursuits of the worldly life without making any kind of effort to overcome their weaknesses and prepare to tread that path which will lead them out of those worlds of illusion.

Both these attitudes are incorrect and the result of lack of serious thought and spiritual immaturity. These forces are not only realities but have a great role to play in our spiritual life, even though this may not be possible in the immediate present. A proper understanding of these is necessary not only for acquiring a balanced view with regard to the vital problems of life but for making the necessary preparation for leading a life which is Self-contained, Self-reliant and enlightened—spiritual in the real sense.

As has been explained in other contexts the involvement of the Monad in the lower worlds has been brought about by the subjective illusions produced by *Māyā* but also by being tied to the objective mechanism of the vehicle through which consciousness works on the lower planes of manifestation. It is for this reason that in the reverse process of freeing ourselves from the bondage of the lower worlds, we have not only to use the twin weapons of *viveka* and *vairāgya* but also to adopt the necessary means to bring under control and learn to manipulate the forces which flow through our vehicles, though this part of the work is undertaken in the advanced stages of our training. As has been hinted at in the last few aphorisms of *Śiva-Sūtra* even a Self-realized individual when working in the lower worlds becomes partially separated from the world of Reality for the time being and depends upon the manipulation of the forces like *prāṇa* and *kuṇḍalinī* in the *suṣumnā* mechanism for re-establishing his full contact with the world of

Reality when his work is finished. Again many defects and deficiencies in our ordinary life are rooted in the disharmonious working and disorganization of these forces and their currents and a proper correction of these defects by a competent person can lead to the effective and permanent removal of our troubles. So, let us try to understand and acquire a balanced and correct attitude towards these important factors in our life in order that we may be able at least to make preparations for entering the path of Holiness which leads ultimately to Enlightenment.

The aphorism we are discussing is meant to emphasize this objective aspect of our self-discipline in which we have to learn to control our vehicles and to manipulate the forces flowing through them. In order that we may be able to appreciate its significance we should note the significance of the Sanskrit word *sama*. This word is used in many different senses but in the present context its meaning in the two phrases in which it is used is obvious.

In the first phrase, it is meant to point out that the realization of that State which is referred to as *samadarśana* is possible only when the currents of *prāṇa*, which flow normally in the vehicles only to make them function properly, are manipulated in a particular manner and made to flow through particular channels in a definite manner. This kind of working of *prāṇa* in the vehicles is quite different from its normal working to make the vehicles perform their normal functions. This technique is generally referred to as *prāṇāyāma* but *prāṇāyāma* is not what it is supposed to be by superficial students, the mere regulation of breath with the idea of increasing vitality and curing certain diseases. There is a whole Science of a complicated nature which deals with these practices and makes their proper and safe use possible. It involves not only the regulation of breath in the physical body but also

of the forces which flow in the subtler vehicles which interpenetrate the physical body and enable it to become an efficient instrument of mind and consciousness. It is this proper regulation and manipulation of *prāṇa* which is referred to as *prāṇasamācāre*.

In the phrase *samadarśanam* the word *sama* means 'same', 'identical' and the phrase obviously refers to that synthetic vision of the manifested universe by a Self-realized individual in which all its constituents and aspects are seen merely as different aspects of the One Reality and the *bheda-bhāva* (feeling of difference) which characterizes the vision of an ordinary individual is not present. This is the state of constant awareness of Reality and for maintaining it, it is necessary that *prāṇa* and other subtler currents in the body should flow in a particular harmonized and controlled manner.

२३. मध्येऽवर: प्रसव: ।

madhye 'varaḥ prasavaḥ

मध्ये states of mind or consciousness existing in the middle, i.e. between the state of full Self-realization and the state of *ajñāna* (ignorance) of the ordinary individual अवर: are inferior; should be outgrown or transcended प्रसव: arise; can appear owing to previous *saṃskāras*.

III-23. The state of full Self-realization must be attained because unless the Yogī is firmly and irreversibly established in the world of Reality his consciousness can revert to the lower states vitiated by illusion."

The ultimate object of all spiritual endeavour is the attainment of an uninterrupted and full awareness of Reality

referred to as *samadarśanam* in the previous aphorism. This state is gained only after prolonged and intensive practice and in the preceding stages interruptions are bound to occur with more or less frequency according to the progress made by the *sādhaka*. These interruptions take the form of reversion to the lower states of consciousness in which the *sādhaka* may succumb to the subtle temptations to which he is subjected and may get involved in the attractions and joys of the lower worlds. Once he goes off the track there is no knowing when he will regain his sense of spiritual discrimination and strength of will and try to come back to the path of spiritual unfoldment he has left. Even if he realizes his mistake and makes an effort to regain his original state it may take him years or even lives to attain the state which he has lost. It is to these interruptions and involvements in the attractions of the lower worlds again to which aphorism III-23 refers.

In the highly advanced stages of spiritual progress these interruptions may mean only the temporary reversion of consciousness to states somewhat lower than the state of full Enlightenment of which glimpses have been obtained previously. It should not be forgotten that the *samādhi* state itself consists of graded states of contemplation and the highest state is attained by rising from one state to another. Reversion to a lower state may therefore mean only the reversal of this process and descending down to the lower rungs of the ladder by which we have ascended to the highest state.

This kind of reversion is quite different from the reversion referred to previously in which the individual gets involved in the attractions of the lower worlds and temporarily loses sight of his ideals and the goal which he has to reach. What is said in the next aphorism shows that it is this kind of reversion to a lower state of consciousness which is referred to in

the present aphorism. From the highest point of view any deviation from the state of awareness of the One Reality in which the slightest degree of *bheda-bhāva* has appeared is a reversion to a lower state. Judged by our ordinary standards this lower state of consciousness may be an exalted one, out of reach of the common man, but from the standards of higher Yoga it may be considered as a 'fall' from the great heights which have been attained previously. In these things as in all other things in which gradation is involved it is a matter of relativity.

२४. मात्रास्वप्रत्ययसंधाने नष्टस्य पुनरुत्थानम् ।

mātrāsvapratyayasaṃdhāne naṣṭasya punar utthānam.

मात्रा reaching as far as the full measure of anything स्वप्रत्यय experience or cognition of the Real Self संधाने by fixing mind on; by constant contemplation नष्टस्य that which is lost; the highest State of consciousness पुनरुत्थानम् is again found.

III-24. "By repeated attempts to attain the highest possible state of consciousness in the world of Reality, that State which was previously lost by reversion into lower states is permanently attained."

It is clear from what is expounded in the *Yoga-Sūtra* and *Pratyabhijñā Hṛdayam* that there are definitely two stages in the attainment of Self-realization. The first stage is reached when consciousness after transcending all mental states becomes centred in the individual Centre of Consciousness which includes and embraces all mental states and is also partially in contact with the world of Reality through the *Ātmic* Centre which connects the world of the manifest and the unmanifest.

In this state the Yogī realizes himself as an individual *Ātmā*, separate and yet one with the other individual *Ātmās* in existence. The knowledge gained in this state is called *Ātma-bodha* or *Ātma-bhāva* in Sanskrit.

But the Yogī must realize sooner or later that this is not the ultimate state of Self-realization which can be attained only by piercing through the Centre of Consciousness and emerging into the world of Reality which exists on the other side of the Centre, if we may say so. When he fully realizes this fact, even the attractions of the *Ātmic* plane like Omniscience and Omnipotence lose their glamour for him and he directs all his energies towards the realization of the ultimate state which exists on the other side of the Centre of Consciousness in the world of Reality as pointed out in aphorism IV-25 of the *Yoga-Sūtra*. In this state his individual consciousness becomes one with the Universal Consciousness which is referred to as the *Śiva* state.

The aphorism we are discussing points out the method of attaining this second and ultimate stage of Self-realization in which the Yogī remains permanently and constantly aware of his Real nature and oneness with *Paramātmā*. He has already gained temporary and partial glimpses of this ultimate state but this full awareness is interrupted by partial awareness of the lower through exalted states of consciousness. The method consists simply in making repeated efforts to attain the state of full Self-realization whenever reversion to a lower state takes place. In course of time this tendency to revert to the lower state disappears completely and the Spiritual Sun of the Consciousness of *Śiva* shines constantly and unobstructed in the firmament of the individual consciousness and the awareness of the unity of the two is maintained without any interruption.

२५. शिवतुल्यो जायते ।

Śivatulyo jāyate

शिव the universal integrated Consciousness and Power in the Unmanifest which is the root and source of all phenomena of Consciousness and power in the manifest तुल्य: of the same kind, likeness, having the same attributes जायते becomes.

III-25. "On attaining the highest state beyond the *Ātmic* state of consciousness, the consciousness of the Yogī becomes one with and thus acquires the attributes of the Consciousness of *Śiva* or *Paramātmā*.

This aphorism should be understood and interpreted carefully in the light of the Occult Doctrine taking into account the fundamental concepts of this doctrine regarding the origin and nature of the universe and how its vast and complicated machinery is made to run so smoothly and harmoniously without there being any visible power or agency to supervise its working. Only those who have a clear grasp of the fundamental principles upon which the working of a manifested universe is based will be able to appreciate the profound significance of this aphorism and those which follow it to provide a richer content to its meaning.

Although Science has studied in great detail and with great precision the laws and facts regarding the nature and origin of the universe and the laws of Nature which govern its working its theories regarding the origin and nature of the universe are of no value because they are based on false premises and prejudiced ideas adopted arbitrarily to suit the convenience of a materialistic philosophy. Although Science has made

tremendous progress in technological development owing to the experimental data which it has collected with regard to physical facts and laws of Nature its theories regarding the origin and nature of the universe and life in general are merely wild guesses made to look respectable and profound in the eyes of the common man by presenting them in the garb of scientific thought coloured with the spirit of philosophical enquiry. The fact that the path of development of scientific thought regarding the nature and origin of the universe and man is strewn with the wrecks of discarded theories is a proof of what has been said above.

It is not possible to discuss in the present context these larger questions of life and existence in general. These have been dealt with in appropriate places in other books. But the student and aspirant who is serious about understanding and solving the deeper problems of human life should make at least a general study of the Occult Doctrine as a whole and make himself familiar with its fundamental concepts, because there is no other source of reliable information regarding these vital problems except what is given in this Doctrine in a concentrated form and in the great religions of the world in a more diffused and rigid form.

In order to understand properly the significance of this terse aphorism it is necessary to recall that the Supreme Reality is an integrated state and anyone who becomes aware of that Reality knows himself as one essentially and identical with that Reality. Self-realization is not therefore a question of growing into something which is tremendously greater than oneself but of merely becoming aware of a fact which has always existed or rather which is of an eternal nature. We merely become aware of it on account of the removal of obscurations which our mind created owing to

the centralization of our consciousness and the consequent limitation of our powers.

It is also necessary to recall in this connection the essential characteristics of the integrated state which have been discussed in *Man, God and the Universe*. Because it is One, Complete, Whole and without divisions of any kind within itself it is the same everywhere, all the time, and all those whose centres of consciousness are established in that State are aware of the same Reality in its fullness and all-embracing nature.

The student should note carefully the subtle meaning of the Sanskrit word *tulya* for the proper understanding of the meaning of this word depends upon his grasping correctly the real significance of the aphorism. This word means both "identical" as well as "of the same kind". It is not easy to define its meaning in the present context because it involves the whole relation of the One and the Many. When the individual *Ātmā* realizes its oneness with the *Paramātmā*, the relation established between the two is not easy to comprehend, much less to define. There is no doubt that the *Ātmā* is essentially of the same nature as the *Paramātmā* and shares the Consciousness and Power of the *Paramātmā* who is referred to as *Śiva* in this aphorism, but obviously the two cannot be exactly the same or identical. And yet it is difficult to see where the difference lies.

The Occult doctrine that there is an inner government in every manifested world and different members of this Occult Hierarchy hold different offices of responsibility in the graded Hierarchy shows clearly that in spite of the Oneness and Sameness existing in the background of the consciousness of Self-realized individuals there are subtle but very definite differences in their consciousness when it functions in the world of manifestation and wields different kinds of powers

in the fulfilment of the Divine Plan. But these differences are not at all of the kind we find in those who constitute modern goverments of different kinds in different countries of the world. There is a vast and fundamental difference between the two and the reasons for these differences are not far to seek. Those who constitute the hierarchies of modern governments are people who are still mentally, morally and spiritually undeveloped and involved in the gross illusions and limitations of this world. In fact, they are involved in grosser illusions than the ordinary decent man in any society because the exercise of power without a keen sense of spiritual discrimination and selflessness tends to corrupt the nature of man and obscures his *buddhi* with thicker veils of illusion, although he becomes less and less aware of this fact as his nature becomes more and more corrupt. These limitations do not exist in the slightest degree in the case of Self-realized individuals who constitute the inner governments of different worlds.

२६. शरीरवृत्तिर्व्रतम् ।

śarīra-vṛttir vratam

शरीर body; vehicle of consciousness वृत्तिः mode of leading life; course of conduct व्रतम् a religious act of devotion; act of austerity.

III-26. " Such a Self-realized *Mahātmā*, although free from the compulsion of reincarnation, can maintain vehicles in the manifest world to help humanity as an act of austerity."

The attainment of full and irreversible Self-realization which is described or rather hinted at in the last aphorism

marks a definite and fundamental stage in the unfoldment of consciousness and the powers of a Monad. Most of the remaining aphorisms of this Section of *Śiva-Sūtra* are meant to throw some light on the life, functions, state of consciousness and powers of these Great Beings who have gone beyond the human stage and entered the kingdom of Superhuman Beings. They supervise the working of the Divine Plan throughout the manifested universe and perform functions of such an exalted nature that we cannot even comprehend them. This kingdom of Superhuman Beings extends beyond the realm of manifestation and its range and the powers which its members exercise can be judged from the fact that it includes within its vast embrace all the Logoi or *Īśvaras* who rule over the countless solar systems scattered throughout space.

So little has been revealed about these august Beings and their work in the fragments of the Occult doctrine which is known to us that whatever little information is available about them is of inestimable value to us and should be studied very carefully by every serious student of the Sacred Science. This is not a matter of mere academic interest to the aspirant who intends to tread the Path of practical Occultism or has already entered it. It is of vital interest and importance to him because sooner or later he will have to come into contact with these Great Beings and become their humble servant in the benevolent work which they are doing for humanity. They are unknown and unrecognized and yet are the guarantors of our success in the search for Truth and the regaining of our lost Divine heritage. Without the tremendous sacrifices of these Lords of Wisdom and Compassion for the upliftment of humanity where would we be both as individuals and as humanity as a whole in this vast universe of frightful uncertainties and ignorance of the natural laws which govern it?

In considering the present aphorism and the two following it, it would be helpful if we remember that the observance of certain vows, the recitation of certain *mantras* and giving to the needy a part of our wealth is a religious duty enjoined on every Hindu. These three aphorisms merely indicate in what way these duties are performed when any of these Great Beings come down into the world as religious Teachers for showing to the ordinary man the path of liberation from the miseries and illusions of the lower worlds.

This kind of life has been lived not only by teachers of the Hindu religion but also by the teachers of all great religions as the history of these religions shows clearly. There are, of course, minor differences owing to the different circumstances under which they worked but the broad pattern of life of practically every great Teacher who has worked in the outer world for the establishment of a particular religion or for promoting the influence of a religion is practically the same. Of course, the number of these Great Beings who come down for this kind of work from time to time to give the spiritual message is very small as compared with those who work constantly behind the scenes to help individuals in their spiritual development or help humanity as a whole in other ways about which we know very little.

The enigmatic aphorism we are discussing indicates what kind of vow a Liberated individual can observe when he has gone beyond the human stage and it is not necessary for him to observe any vow for the purpose of strengthening his will or overcoming any weakness in his character. The meaning of this apparently incomprehensible phrase—*śarīra-vṛttiḥ*—which indicates the nature of his vow will become clear if we recall that those who become Liberated enter and become permanently established in the world of Reality.

In this world their individual consciousness remains constantly united with the Universal Consciousness of *Śiva* and so is all the time aware of its *Sat-cit-ānanda* nature. It is therefore Self-contained, Self-sufficient and Self-determined and needs no external experience outside itself either for removing any deficiency which is felt within, or for the unfoldment of any faculties which are present within it in a potential form.

We come down into the lower worlds in order to gain experiences of various kinds either to satisfy our desires or to develop our potential faculties and powers. Liberation implies the unlimited expansion of our consciousness and therefore the attainment of that Supreme transcendental knowledge in which all powers and faculties are inherent. Therefore, those who are Liberated need not come down into the lower worlds for gaining more experience or for satisfying desires of any kind. Not only this, those who are Liberated and established in the world of Reality are living in such an exalted state of being that the best kind of life in the lower worlds is for them nothing but a kind of imprisonment within their vehicles accompanied by a tremendous limitation of their powers and faculties inherent in embodied existence.

Why do they, then, descend into the lower worlds and put up with all the inconveniences and discomforts which life under such conditions means? Simply to help their fellow men who are still suffering from the illusions of these worlds and therefore are confined within them and afflicted with their miseries without any prospect of relief. These Liberated Beings come down into the lower worlds not only to give mankind the spiritual message that human beings are really Divine in their essential nature but also to show them the Path, by treading which they can regain the awareness of their Divinity and become free.

It is from this purely benevolent motive that they come down into the lower worlds to do their work of helping their brethren who are still confined in these worlds. There is no necessity or compulsion for them to undertake this work. They do it because they have realized the underlying unity of life and know that those who are still held in bondage are a part and parcel of the One Life and therefore to be helped in every possible manner. This is the reason why they take the vow of remaining embodied when they can live a life of complete freedom and bliss in union with the Divine Life.

The significance of the phrase *śarīra-vṛtti* for denoting the vow which is taken by these Great Beings should be noted. It is meant to indicate that the bodies into which they descend into the lower worlds for doing their work are not bodies in the sense in which they are in the case of ordinary mortals. Having realized that the whole world with its seemingly solid and tangible objects is nothing but a play of mind in the field of consciousness, they know that these bodies within which men are confined are merely *vṛttis* in their minds, mental phenomena, although to ordinary people they appear tangible and solid, something apart and outside their mind. That is why they are not affected by what happens to their bodies or in their environment. But even then the inconvenience and discomfort of putting on an uncomfortable cloak and working through it is there. But they can take it off and put it away whenever they are free from their work and function in their subtler bodies or in the pure realm of consciousness.

It is necessary to remember and realize that the incarnation of a Liberated individual for the purpose of exercising any function in the Divine Plan is a self-imposed limitation from which he has nothing to gain individually. It is a self-imposed limitation of a really free individual and has therefore

the characteristic of a voluntary act as in the case of a *vrata* (vow) undertaken by a *sādhaka*. The difference lies in the motive. The *vrata* of a *sādhaka* is undertaken to strengthen the will or purify his nature. The *vrata* of a Liberated individual is undertaken only to help others or to fulfil a function in the Divine Plan.

२७. कथा जपः ।

Kathā japaḥ

कथा religious discourse जपः repeating a *mantra* or prayer in an undertone or mentally.

III-27. "In his case, the religious discourse which he is delivering constantly is a kind of *japa*, or repetition of the message of man's divinity to his fellow beings."

The repetition of certain *mantras* is the second daily religious observance enjoined on every Hindu. Its purpose is to impress upon the mind of the *sādhaka* certain ideas and help him to realize the spiritual truths underlying those ideas. What form does *japa* take in the case of a Self-realized individual who has found Reality and gone beyond the necessity of performing *japa*? He recites daily the holy scriptures and expounds the spiritual truths embodied in these scriptures to those who come to hear him. Such recitations in gatherings of Hindus is called *kathā* in Sanskrit and is a common religious practice which serves to keep alive the truths of the spiritual life among the masses. Those who expound these truths are not *Mahātmās* but only learned people but such expositions do serve the purpose of making the common

people familiar with the high ideals of the spiritual life and derive whatever inspiration they can from them in living their daily life.

When an individual who has realized these truths, and not merely comprehended them intellectually, expounds these truths of the spiritual life the effect produced on his hearers is much deeper for two reasons. Firstly, behind the words uttered by such an individual are the vibrations emanating from his spiritual vehicles which tend to arouse similar vibrations in the vehicles of the hearers. Secondly, the life lived by such an individual embodies the truths which he seeks to expound and therefore serves as a powerful source of inspiration to those who come in contact with him. Those who practise what they preach exercise much greater influence on their hearers than those who merely communicate high ideals on the intellectual plane. This is the secret of the great influence exercised by all saints, sages and great religious teachers of the world on their followers.

It should also be noted that those who have realized the truths of spiritual life and are actually aware of the unity of life cannot help spending all the time at their disposal in sharing these truths with others and making them realize the necessity of gaining actual realization of these truths. When we have anything of value we always want to share it with those who are near and dear to us. Because the Truth which a Self-realized individual has discovered is of such vital importance to every human being, and every human being is dear to him on account of the Divine Life which he sees in him, it is no wonder that most of those who have had even an inkling of this Truth spend the rest of their life in trying to communicate it to others with the greatest earnestness and perseverance.

२८. दानमात्मज्ञानम् ।

dānam ātmajñānam

दानम् charity; giving away of things which others need
आत्मज्ञानम् Divine wisdom; knowledge concerning the nature of the Self and the methods of attaining it.

III-28. "The constant dissemination of the Divine Wisdom is his gift to those around him or to those who come in contact with him."

The giving away of what we have and what others need is considered to be a part of religious life. This gift should normally be the best which the person is capable of giving. A wealthy man who has only wealth should give things of a physical nature, an artist should give expressions of his art, a learned man should give his intellectual knowledge. But a Yogī who has attained the supreme knowledge of Reality should give to others this knowledge and the inspiration for striving after this knowledge. That is why the life of saints and sages is a continuous and earnest effort for ministering to the spiritual needs of those who come to them for such knowledge, inspiration and guidance.

How far spiritual knowledge can be transmitted from one person to another is a question to be considered carefully. It is true that the crude sense in which the Sanskrit phrase *Ātmajñāna* is used these days, i.e. the intellectual knowledge concerning the Divine nature of man and the possibility of becoming aware of this fact, can be communicated to others, sometimes in a very effective and interesting manner. But what is transmitted to the receiver generally is only a set of ideas which are as sterile for the receiver as for the giver from the spiritual point of view.

As an individual advances in his spiritual development he is able to give something more vital—inspiration and impetus—to the life of those who come in contact with him for guidance. As he advances still further he is able to awaken *viveka* and *vairāgya* and the urge to tread that path which leads ultimately to Enlightenment. In short, an individual is able to transmit in these spiritual matters only what he himself has got and not what he merely professes or expounds.

It is not a question of setting an example of spiritual life, for real spiritual life is a matter of awareness of the Spirit and there is no particular outer form or mode of behaviour by which it can be measured or expressed. It is a state of consciousness within the individual which others cannot see, though it is possible for those who themselves have developed their spiritual nature to some extent, to sense and appreciate this spirituality in really spiritual people with whom they come in contact.

What a really spiritual person who is aware of the Reality present within him gives is invisible, intangible, immeasurable and yet extremely powerful. He is able to stir up within those who have the necessary potentiality the deeper urges and powers which lie dormant within all of us and are necessary for treading the path of Enlightenment with perseverance and determination. The result of this impetus imparted in this invisible manner may not appear for a long time. In fact, the deeper the impetus given by the spiritual person at an advanced stage of spiritual unfoldment the longer the time its effects take to appear in the life of the recipient. But the changes which take place are deep-seated, irresistible and far-reaching.

In the case of a Self-realized individual it is not only this kind of spiritual urge and impetus which can be imparted

to a qualified aspirant. Such a *Mahātmā* can also impart direct knowledge of the inner realities of spiritual life by raising temporarily the consciousness of the recipient by proper manipulation of forces and spiritual currents flowing normally along the *nāḍīs* present in the body of every human being. This is really what happens in all true initiations. But, of course, an individual who has such knowledge and authority can do so only when he receives inspiration from above as an agent of the Divine Life and the recipient is qualified and ready for such an expansion of consciousness. There can be no favouritism in imparting such knowledge to others.

२९. योऽविपस्थो ज्ञाहेतुश्च ।

yo 'vipastho jñāhetuś ca

यो from यः which means 'who' अविपस्थः protection ज्ञा knowledge हेतुः becomes source of, becomes cause, instrument च and.

III-29. "He becomes the bestower of direct knowledge and protection to those who are qualified and are initiated by him."

It was pointed out in dealing with the last aphorism that spiritual knowledge which can be communicated to others by a properly qualified teacher is of two kinds. One is theoretical knowledge regarding the realities of spiritual life which is in the form of ideas which can be communicated through the medium of language. The other is direct knowledge of the inner realities of spiritual life which cannot be expressed adequately through the medium of language but can be communicated by a properly qualified *guru* to his

disciple through direct experiences brought about by occult means which are a strictly guarded secret of practical Occultism.

The last aphorism refers to the first kind of knowledge which is spread far and wide among common people by all spiritual teachers to raise the moral tone of the people and help aspirants in the early stage of their spiritual progress. Such knowledge is communicated through public discourses, books and other external means available for this purpose.

The second kind of knowledge is communicated privately to individuals who are real seekers after Truth and have the requisite qualifications for taking advantage of such knowledge. It also implies that the individual who gives this knowledge to the properly qualified disciples has himself realized the truth which he communicates to them and is familiar with the technique which is employed in such communication. Here the Sanskrit word *jñā* does not mean ordinary knowledge which can be communicated orally through the medium of language but real knowledge communicated directly through initiation in which *śaktipāta* or descent of Divine Power takes place, activates the psychic centres in the bodies of the recipient and protects him from any harm due to incorrect use of power.

Unlike ordinary theoretical knowledge concerning spiritual matters, real spiritual knowledge based upon direct experience cannot be communicated to anybody and everybody. The two conditions which are required are (1) Those who are seeking such knowledge must have real and intense desire for such knowledge and not merely a half-hearted wish to have the knowledge in the vague hope that it will do them some good and help them in their spiritual life (2) They must have the necessary qualifications for taking advantage

of this knowledge for their spiritual progress. Unless the necessary moral and intellectual base has been properly prepared, communication of the truths of spiritual life is like throwing seeds on barren ground which has not been properly prepared.

३०. स्वशक्तिप्रचयो विश्वम् ।

sva-śakti-pracayo viśvam

स्व of the Supreme Self शक्ति by the power of प्रचय: can put together or create विश्वम् universe; a manifested system which is self-contained.

III-30. "He becomes capable of creating a manifested system by the Power of the Supreme Self with which he becomes endowed."

In studying the *Śiva-Sūtra* the terminology which is used in referring to certain realities of the inner life or to express certain profound ideas should be properly understood and carefully noted so that the student can correlate these ideas with the same ideas in different schools of Occultism. The ideas and concepts which are sought to be communicated are basically the same as in other systems of Yoga or philosophy but the words used and the manner of expressing them are so different that unless the student has a clear grasp of the fundamental principles underlying the doctrines of all genuine schools of Occultism he may get confused or get an entirely wrong impression about what is sought to be communicated through the extremely terse aphorisms of this treatise.

Another fact which should be kept in mind is that the interpretation of any aphorism should be in harmony with the

broad principles of the Occult Doctrine and the occult tradition as far as possible.

Philosophers and scientists, whatever their intellectual attainments, are human beings and generally suffer from the common frailties of human beings. The tendency to twist scientific discoveries and newly discovered facts to suit their pet theories and strengthen them is quite common even among highly intellectual people and perhaps no one can be free from this tendency until he has risen above the realm of the mind into the world of Reality. The aspirant who hopes one day to enter this world of Reality and wants to prepare himself for that highest privilege should try to eliminate this tendency from his nature and to learn to see things as they are and not through the dense clouds of prejudice or glamour of worldly attractions.

This warning is particularly necessary for the aspirant or *sādhaka* who has to steer the ship of his life through all kinds of dangers on the uncharted seas of existence and to depend upon his own judgment and intuitive perception in guiding it to the chosen haven of Enlightenment. To be able to see the truth among the different and sometimes conflicting claims of different schools of philosophy and teachings of religions will be the first test to which he will be subjected in order to find out whether he has lit his own inner lamp of intuitive perception which alone can shed unfailing light on his Path.

The aphorism we are discussing can be used to illustrate what has been said in the above paragraphs.

Let us take the Sanskrit word *sva* which generally means 'self' or 'belonging to oneself,' but in this aphorism is used in a special sense. It is used for that Supreme Reality which is the root of Consciousness-Power and is generally referred

to in Hindu philosophy as the *Śiva-Śakti Tattva*. It is also used for that Reality which is generally referred to as the Self—with a capital 'S'—and means the Supreme Spirit in eastern literature. The many compound words used in Occult literature containing this word *sva* such as *sva-saṃvit*, *sva-pratyaya*, *sva-mātrā*, all refer to this Supreme Reality which is the source of, and lies hidden at the basis of, both the manifest and the unmanifest. It is this Reality which is the ultimate object of pursuit in Higher Yoga, whose knowledge gives the seeker Liberation from the illusions and miseries of human life and sets his feet on that unknown and incomprehensible Path of unfoldment which enables him ultimately to function as the Logos of a solar system.

This aphorism is sometimes interpreted loosely by those who are not familiar with the true Occult Doctrine as implying that the Yogī who has become established in the world of Reality and has acquired *Śiva-tulyatā* (III-26) can create a universe by the Divine Power which he has acquired as a result of the unification of his consciousness with the Universal Consciousness referred to as *Śiva* in *Śiva-Sūtra*. Considering the large number of Liberated Beings existing in the universe if every such Being were free to exercise this Power there would be countless universes existing side by side and instead of there being a Cosmos there will be chaos. This is, therefore, obviously an absurd interpretation considering the fact that according to the Occult Doctrine, there is only one Cosmic Logos or *Viśveśvara* ruling over the whole Cosmos, and even the Solar Logoi who are the Presiding Deities of countless solar systems function within his Consciousness and under his direction.

What the above aphorism is meant really to indicate is that the present universe which is running its course in

the eternal alternation of *Sṛṣṭi* and *Pralaya* is the result of the Power of the Supreme Self and the expression of that Supreme Self referred to as *Śiva* in *Śiva-Sūtra*.

As has been pointed out in other contexts the world of Reality is an integrated State in which there are no distinctions, no lines of demarcation between the consciousness of the Liberated Beings and the Supreme Consciousness of *Śiva*. So the creation of the manifested universe can be considered as due to the Power of *Śiva* or the Power of any Liberated Being who shares His Supreme Consciousness.

३१. स्थितिलयौ ।

sthiti-layau

स्थिति maintenance; preservation in the manifested form
लयौ re-absorption, reversion to a potential state.

III-31. "For the same reason he has the capacity to maintain and bring about dissolution of the manifested system."

According to the Occult Doctrine the manifested universe not only comes out of the unmanifest Reality but also remains in that Reality when it is manifest. The manifest state of the universe is not something apart from or outside the unmanifest state but may be considered only an aspect of that Reality which is One, Whole and Perfect and is the basis of both states. Similarly when *pralaya* takes place the manifest does not disappear but merely merges with the unmanifest in a mysterious condition and remains in that condition till the period of *pralaya* is over and the manifest universe again appears from the unmanifest. The two states and the

three processes of creation, maintenance and destruction are not independent of each other but transformations and transpositions in the same Reality. They may be considered merely as different aspects of the same Reality of which the Liberated individual becomes aware on entering into the world of Reality. It is this synthetic vision and awareness of the One Reality which sets an individual free from the illusions and limitations of *saṃsāra* which is referred to in *Pratyabhijñā Hṛdayam* in aphorisms 6, 9 and 12. And it is also this awareness of the One Reality which enables the Self-realized *Adhikāri-Puruṣa* to remain unattached and unaffected naturally by what happens in the manifested universe or in the particular activity in which he is engaged in fulfilling the Divine Plan.

This is a point which should be understood clearly. If we actually perceive the whole universe in all its aspects and levels as merely different transpositions and transformations in the One Reality (*Sva-saṃvit*) brought about by the Divine Power (*Sva-śakti*) then the question of being attached to one portion or one expression of that Reality does not arise. For, it is only when there is *bheda-bhāva* or the awareness of distinction of one part from another that there can be preference for one in relation to another, which is another name for attachment or *moha*. When we see every thing happening as a transformation of the One Reality, where is the possibility of getting attached to any portion or aspect in preference to another? So freedom from *bheda-bhāva* and *moha* is inherent in the very nature of awareness of the One Reality.

Whether this freedom from *bheda-bhāva* leads to the awareness of the One Reality or vice versa is a question which is redundant. For when we are dealing with two aspects

of the same Reality and these aspects must co-exist, it is useless to enquire which comes first. Both must arise simultaneously in the field of consciousness. The attainment of this state of consciousness is produced in different ways or by following different methods as the study of *Śiva-Sūtra* or *Yoga-Sūtra* indicates clearly.

It will be seen that aphorisms III-30 and III-31 go together. Together they refer to the triple aspect of a Logos which is represented by *Brahmā*, *Viṣṇu* and *Rudra*. While aphorisms III-26, III-27 and III-28 refer to three aspects of the external life of a Self-realized *Adhikāri Puruṣa* when he comes down voluntarily into the lower worlds to help his brethren, aphorisms III-29, 30 and 31 give indication of the tremendous powers which he can wield when required. These are really the Divine powers which are inherent in Divine Consciousness or the *Śiva* state, but since his consciousness is now in perfect union with that State he has the privilege of using them if and when the fulfilment of the Divine Plan requires it. But he uses them as a conscious agent of that Supreme Reality and not as an independent individual however high he may have advanced spiritually.

३२. तत्प्रवृत्तावप्यनिरासः संवेतृभावात् ।

tat-pravṛttāvapyanirāsaḥ saṃvetṛ-bhāvāt

तत् that प्रवृत्तौ activity (teaching, creation, etc.) occupation with अपि even though, in spite of अनिरासः thoroughly separated संवेतृ *svasaṃvit*, the Supreme Self, Ultimate Reality भावात् awareness.

III-32. " Although such a Self-realized individual is engaged in activities referred to in the previous

aphorisms he is utterly unattached to them on account of his consciousness being established in the world of Reality."

In aphorism III-25, the permanent and irreversible establishment of the consciousness of a Self-realized Yogī in the world of Reality is hinted at. This opens out new vistas of achievement in the realm of the pure Spirit of which we can hardly have any comprehension and about which very little has been revealed in Occult literature. *Śiva-Sūtra* is one of the very few treatises which throws some light on post-human unfoldment of consciousness and the functioning of a Liberated *Mahātmā* when he descends into the lower worlds to take part in the working of the Divine Plan as an *Adhikāri Puruṣa*. Such an individual occupies different offices of increasing responsibility and power in the Divine Plan leading ultimately to the assumption of the Divine function of a Solar Logos or *Īśvara*.

Considering the countless number of solar systems existing in the universe, and the groups of solar systems which are called galaxies, one can see what a tremendous and splendid part the inconceivable post-human unfoldment of consciousness plays in the Divine Plan. The limitless nature of the universe as discovered by Science is not surprising considering the countless numbers of Monads who are evolving in the universe in conditions of infinite variety. Every Monad who has become involved in manifestation is destined to be liberated and play his individually unique part in the Divine Plan in roles of increasing splendour, responsibility and power. It is this fact which is an integral part of the Occult Doctrine which imparts tremendous meaning and purpose to the existence of the universe and makes it a wonderful expression of

the Divine Life even in its phenomenal aspect. Beside this splendid conception which is based upon the experience of the Adepts of Occultism the materialistic conception which modern Science offers appears meaningless and purposeless. But the Occult conception is so profound and complicated in its structural aspect that we should not expect the Occult doctrine to give us a clear and well-defined scheme of the Cosmos. Vague hints and faint glimpses of a wonderful reality beyond human comprehension is all that we can hope for at our present stage of evolution.

The aphorisms of *Śiva-Sūtra* which follow aphorism III-25 are meant to show what kind of life a Liberated *Mahātmā* leads when he comes down into the physical world to give his spiritual message. These also indicate the state of his consciousness which enables him to act as an *Adhikāri Puruṣa*, and with his innermost consciousness centred in the world of Reality, to move and work among common people in order to uplift them. All these aphorisms are therefore of vital importance to every aspirant and disciple who is either treading the path of practical Occultism or preparing to do so. The essential nature of the self-discipline which is followed in the lower or higher stages of the Path is practically the same. In the earlier stages we try to do imperfectly what has to be done perfectly when we are nearing this goal. Not only this, what a disciple has to do while he is treading the Path should reflect, even though in a faint manner, the life and attitude of a Liberated individual. The attitude of utter non-attachment to the activity in which he is engaged, freedom from any kind of selfish motives in helping other people, not allowing the inner levels of his consciousness to be affected by what is happening in the phenomenal world around him, are some of the characteristics of a *Mahātmā* which an aspirant

can try to develop from the very beginning when he enters the Path.

He cannot, of course, have the awareness of Reality, the realization of the unity of life, the freedom from all kinds of illusions which are naturally present in the case of a *Mahātmā* and which enable him to live and act as he does without making an effort of any kind. But the aspirant can make constant efforts in this direction and develop the qualifications which will enable him to tread the path of Enlightenment steadily and earnestly and one day become a *Mahātmā* himself. For, every human being has the Divine potentiality hidden within his heart and it is all a matter of converting that potentiality into an active form by self-discipline and intense effort to unfold the deeper layers of one's consciousness.

According to the Occult doctrine many of the individuals who have attained Self-realization descend into the lower worlds to take part in the working of the Divine Plan and have to play various roles in the drama which is being enacted on the vast stage of the universe. Those who have reached the highest stages in the unfoldment of their consciousness become the Logoi or *Īśvaras* of solar systems.

As this means turning their attention outwards from the Centre of their consciousness in which the Ultimate Reality is present in its purity and wholeness, the question arises whether they are cut off from the awareness of this Reality and the essential divinity of their own nature. The above aphorism removes any kind of doubt with regard to this question. Even when engaged in the most absorbing activities of the world their awareness of the Reality present within them and the phenomenal nature of the world around them remains uninterrupted. One aspect of their consciousness is turned

inwards towards the Reality hidden within the centre of that consciousness and the other aspect is turned outwards and engaged in the external activities of the world. The external work may be considered as the activity of their mind derived from and functioning on the periphery of their consciousness. As a matter of fact there is no inner or outer in these matters since everything takes place within the sphere of the Supreme Consciousness and one who is aware of the One Reality sees even the other activity as an expression of the same Reality.

The *ḍamaru* or drum which is used in the symbology of *Maheśa* not only symbolizes the uninterrupted nature of the World Process but also the co-existence of the two states, inward turned and outward turned, in a state of resonance. The alternate turning outwards and inwards of the consciousness of *Maheśa* not only enables Him to bring together and maintain contact between the inner and the outer, or the manifest and the unmanifest, but also to bring down the Energy needed for running the machinery of the manifest universe from its infinite source in the unmanifest. It also results in the breaking up of Duration or the principle of Time into 'moments' or *kṣaṇas* which make possible all kinds of changes in an ever-changing universe. When the consciousness of *Maheśa* is turned outwards the universe comes into existence. When it is withdrawn within the Centre of His Consciousness and concentrated in that Centre in its Real and transcendental nature, the universe disappears momentarily and a kind of *pralaya* takes place. This is not a *pralaya* in the ordinary sense in which this Sanskrit word is used but an aspect of the instantaneous appearance and disappearance of the universe called *unmeṣa* and *nimeṣa* in Hindu philosophy.

But in the present context the separation of consciousness from the world of Reality referred to is of a different kind and for longer periods but re-establishment of contact with Reality can be brought about whenever desired by means of *prāṇāyāma*, etc. as pointed out in aphorism III-45 and 46.

३३. सुखासुखयोर्बहिर्मननम् ।

sukhāsukhayor bahir-mananam

सुख pleasure असुखयोः pain बहिर् outside, on the periphery of मननम् of the mind.

III-33. "The experiences of pleasure and pain in the life of such a Self-realized Yogī who acts as an *Adhikāri Puruṣa* are confined to the periphery of his consciousness and do not affect its inner levels as the waves on the surface of an ocean do not affect its deeper levels."

In the ordinary individual, the consciousness which is essentially an integrated state, is divided for all practical purposes into water-tight compartments by the vehicles working on the different planes and producing different states of mind on those planes. So when he goes through any experience on the physical plane he sees and feels it in isolation from the deeper layers of consciousness which lie within him undisturbed. That is why he becomes disturbed by any pleasant or painful experience on the lower planes. But in the case of a Self-realized individual whose consciousness has become integral and embraces all levels of the mind the experiences on the lower planes are felt as part of the integral consciousness

and although they produce the corresponding sensations, feelings, etc., these remain only on the outer periphery of consciousness without disturbing the deeper layers. So although he goes through and feels these experiences he remains undisturbed owing to the centre of his consciousness being established at the deepest level—in the world of Reality in its true *Sat-cit-ānanda* nature.

An example from ordinary life will make this point clear. An individual who is an ordinary swimmer who enters the waters of sea disturbed by a storm will see nothing but disturbance everywhere. But an expert diver can dive into the deeper levels of the sea and be in a perfectly tranquil environment in spite of the fact that a storm is raging at the surface. Even if he comes to the surface and sees and feels the external disturbance he will not be disturbed mentally because he has experienced and knows that there is a perfectly tranquil region down below and he can retire into it whenever he wants. He is really conscious of the sea as a whole and while the disturbances at the surface affect him physically they do not touch him mentally.

In some such way we can imagine the manifested world with all its disturbances existing within the consciousness of the Logos who exists within it and yet above it. *Viveka* and *vairāgya*, though they do not give a direct or *pratyakṣa* experience of integral consciousness, do give an intuitive perception of that state and that is why those in whom *viveka* and *vairāgya* are highly developed can remain unaffected internally by what happens to them in the outer world. But for remaining completely undisturbed and unaffected direct experience of the integral state of consciousness is necessary.

This fact is sought to be illustrated by the allegorical stories regarding Divine incarnations like Rāma and Krishna

given in the Hindu scriptures. They are shown to enjoy and dislike experiences of various kinds, feel joy and sorrow like ordinary people, but every Hindu knows that these are deceptive outer experiences. Their consciousness is inwardly established in the world of Reality and all these mental and emotional activities take place on the fringe of their Consciousness and do not at all affect them within. This important dual feature of spiritual consciousness is sought to be illustrated by many stories in the life of Krishna related in the *Bhāgavata*. In one of them Krishna is invited by the Gopīs for a sumptuous dinner on the other side of the Yamunā. After taking the dinner he comes to the bank of the Yamunā to return to his home on the other side of the river and says to the Yamunā, "If I have not eaten anything give me passage to cross over to the other side." The waters of the Yamunā part immediately and he walks across to the other bank between the two high walls of water. When the Gopīs ask him how he could say that he had not eaten anything after taking dinner, he replies "It is not 'I' who ate the dinner but my body."

This aphorism and also some other succeeding ones dealing with the mental, emotional and bodily activities of a *Mahātmā* are meant to remove doubts which may arise in connection with the life of a *Jīvanmukta* or even an *Avatāra*. Although the consciousness of a *Jīvanmukta* is centred in the world of Reality and there is Self-awareness he behaves generally in his outer life very much like an ordinary human being as depicted in the life of Rāma, Krishna and also saints and sages. *Adhikāri Puruṣas* may also be considered as *Avatāras* in one sense because they also descend from their natural and permanent home in the world of Reality into the lower worlds to carry out their appointed tasks in the Divine Plan. What

has been said above explains this apparent contradiction between their innermost state of consciousness which remains quite undisturbed and unaffected and their outer life which is sometimes full of hectic activities.

This aphorism should put the aspirant and the disciple on his guard against taking highly evolved souls as ordinary human beings because their life is so simple, unassuming and ordinary in some respects and yet mysteriously and fundamentally different from that of ordinary people. He should also be on his guard against considering the outer paraphernalia of orthodox religious life such as coloured robes, rituals, religious discourses, and peculiar modes of behaviour as an expression of spiritual life. A very penetrating sense of spiritual discrimination or *viveka* is needed to distinguish between a real *Mahātmā* and a mere religious teacher who can impress common people by his learning and the outer paraphernalia of religious life. Only those who have this sense of discrimination and lead a really spiritual life can come easily in contact with *Mahātmās*. Those who lack these qualifications generally spend their lives in going from one *āśrama* to another and becoming either ultimately disillusioned or being caught by one of the clever people who generally found these *āśramas* for their selfish purposes or to satisfy their human vanity.

३४. तद्विमुक्तस्तु केवली ।

tad-vimuktas tu kevalī

तत् from that, i.e. pleasure and pain विमुक्त: who is liberated because he is not affected तु a word that is neither noun, adjective, pronoun or verb. This is used sometimes as an emphatic particle or an expletive to fill out a sentence

केवली one whose consciousness has become isolated from the influence of pleasure and pain and can thus function without any personal considerations.

III-34. "The Yogī whose consciousness has thus become completely liberated from the influence of pleasure and pain is called a *kevalī*. Such a person alone can work without any personal considerations and can therefore serve as an effective instrument of the Divine Life."

It has already been pointed out in the last aphorism that there is a kind of duality in the life of a Liberated individual. There is the consciousness on the periphery in which there may be change, activity and mental images of infinite variety and the consciousness at the Centre which is changeless and integrated. The proper understanding of this dual state of consciousness will enable us to understand and appreciate the life and behaviour of such *Jīvanmuktas* which appear sometimes paradoxical and anomalous. It will also enable us to understand how the life of the Spirit in the unmanifest can co-exist in perfect harmony with the life of the individuality in the manifest.

Many students have a strange idea about the state of consciousness of a Liberated individual and think that he lives in a strange world which has no harmonious relation with this world with which we are familiar. This is not true as shown by the lives of the greatest Adepts of occultism. The explanation of this mystery lies in the duality of consciousness referred to above.

In order to understand this matter properly we should remember that mind is a derivative of consciousness as stated

so clearly in the aphorism *Ātma-cittam* (III-1) and the two exist side by side, or rather to be more exact, all the mental states exist within the field of consciousness. The world of the unreal is the world of mind and exists within the realm of the mind. The world of the Real is a world of consciousness, which being an integrated state is the source and background of all mental phenomena. So, an individual whose consciousness is centred in the world of the Real is aware not only of that world, but also of the world of the mind simultaneously, and sees that world as an expression of consciousness. It is in this way that the idea of mind, desire, etc. functioning on the periphery of consciousness should be understood. There is really no inside and outside. What is said to be outside, on the periphery, is in the realm of the mind. What is inside is in the realm of consciousness. And what is present in the realm of the mind is not something apart from consciousness or different from consciousness. It is an appearance in consciousness based upon vibration or motion as indicated by the aphorism *cittaṃ mantraḥ* (II-1).

An individual who has attained this awareness of the fact that mind is merely a differentiated form of consciousness and thus rises above the influences of pleasure and pain, joy and sorrow, and other pairs of opposites is called a *kevalī* because he has isolated himself from the world of the unreal and is not affected by what takes place in it although he may live in it and take part in its activities. An ordinary individual is involved in the lower worlds because he is influenced by what takes place in that world and affects him personally. A *kevalī* has risen above all these influences and although he lives and works in the world his consciousness is not involved in that world which means that he remains unaffected by personal considerations.

३५. मोहप्रतिसंहतस्तु कर्मात्मा ।

moha-pratisaṃhatas tu karmātmā

मोह delusion of mind created by *Māyā* which brings about and maintains our involvement in the lower worlds of illusions of various kinds प्रतिसंहत: separated or freed from तु this particle has the same meaning here as in the previous aphorism कर्मात्मा an *Adhikāri Puruṣa* who takes an active part in the evolutionary process and becomes an instrument of God's Plan even though he himself has become perfect and liberated and has nothing to gain from such a life.

III-35. " A Yogī who has risen completely above the influence of *moha* is alone qualified to serve as an *Adhikāri Puruṣa*, i.e. one who can hold an office of responsibility in the Occult Hierarchy which constitutes the inner government of the world."

It will be well known to students of the Occult doctrine that those who become Liberated from the illusions and limitations of human life become not only free and endowed with Divine attributes but fully qualified to act as *Adhikāri Puruṣas* in the Divine Plan. The universe according to the Occult doctrine is a theatre for the evolution of life and it therefore serves not only as a training ground for souls in the early stages of their evolution but also requires a hierarchy of advanced souls to guide these souls and supervise the World Process in its different spheres and different stages. Every system in which evolution is taking place has such a hierarchy working in the background and, unseen and unrecognized, directing the evolutionary process. This hierarchy is different from the hierarchies of angels and other non-human beings

and consists of human beings who have risen from the lower stages of human evolution and by conquering the illusions and limitations of ordinary life have attained Liberation which is also called *Kaivalya* or *Jīvanmukti*. It is only these great beings who have attained Perfection and Liberation who can serve effectively as *Adhikāri Puruṣas*. The machinery of a manifested system is so complex that it requires a large variety of workers in different fields. Out of these only some lead an active life in the fulfilment of the Divine Plan and it is those who are called *karmātmā* in the above aphorism. This phrase is therefore used to distinguish them from other classes of Liberated human beings who perform other functions in the Divine Plan but do not lead a life of active participation as *Adhikāri Puruṣas*. We know very little about the work of other classes of perfected beings engaged in the working of the Divine Plan but a little more information is available in Hindu scriptures about those who take an active part in this work as Manus, etc. It is these *Adhikāri Puruṣas* holding definite offices of responsibility who are referred to as *karmātmā* in the present aphorism.

The aphorisms of this Section are meant to throw some light on the life and nature of these great beings and the Divine attributes which qualify them to become such *Adhikāri Puruṣas*. These attributes are present in their perfection in those who have attained Liberation and are really the qualifications required for gaining Liberation.

These attributes which are hinted at in these aphorisms are the essential quality which an aspirant who is treading the path of discipleship has to develop gradually for it is only when he has developed them in an adequate measure that he can become Liberated. Many students of Occultism have a very vague idea and poor appreciation of the need of these

attributes and the strenuous and persevering effort which is required to develop them. They generally think that by merely doing their ordinary work more efficiently and earnestly they will gradually acquire the capacity to do this work of the higher kind as *Adhikāri Puruṣas* or conscious agents of the Divine Life.

But acting as *Adhikāri Puruṣas* requires training, capacities and qualifications of an entirely different nature and some of the aphorisms give us an idea of the fundamental difference between this kind of training and the training and experience required for discharging the responsibilities of the highest offices existing in the outer world. It is really not so much a training for doing work of a difficult nature requiring mental calibre, clear thinking, detailed knowledge and drive, but a training which purifies and harmonizes our nature to the utmost extent and brings it under complete control of the Spirit. When Self-realization takes place and the individual Spirit merges with the Universal Spirit this control of the complex and efficient and pure instrument which we have built up in the manifested world passes into the hands of the Universal Spirit and so can be used as a conscious instrument of the Divine Will in the working of the Divine Plan. Those people who are treading the path of practical Occultism as disciples should therefore know that all that they are acquiring in the field of mental, moral and spiritual endeavour, they are acquiring for the Universal Spirit ultimately, for, when Self-realization takes place the individual Spirit practically ceases to exist and becomes a conscious agent and instrument of the Universal Spirit.

Unfortunately, this aspect of the training of disciples is not generally known and emphasized either in schools of mysticism and occultism or in the self-discipline which is

adopted by the earnest and serious-minded followers of various religions in their training for leading a spiritual life. Liberation is generally regarded as an end in itself, and not as a means to a great end. This fact is particularly noticeable in the field of Hindu religious thought in which the idea of permanent and irreversible Liberation called *Jīvanmukti* is well known, clearly defined and striven after. It is the ignorance of this aspect of Liberation in Hindu thought which is responsible for the facile assumption that when Liberation takes place the individual *Ātmā* merges with and disappears for ever in the *Paramātmā*. If "the dewdrop has ultimately to slip into the shining sea" and be lost for ever, no body asks what is the meaning and purpose of all this misery and travail through which the individual passes in his evolution in the lower worlds before becoming Liberated.

३६. भेदतिरस्कारे सर्गान्तरकर्मत्वम् ।

bhedatiraskāre sargāntara-karmatvam

भेद difference; distinction; here it means the tendency of the human mind to see life, things and phenomena as different, owing to the lack of awareness of the fact that all these are expressions of one and the same Reality. In this state of awareness even the distinction between the Real and the unreal disappears from Consciousness and everything is seen as an expression of the One Reality तिरस्कारे on renouncing; on freeing oneself from सर्ग creation, Kingdom of Nature; variety of life अन्तर 'inter'; between कर्मत्वम् capacity to function as acquired.

III-36. "By rising above the realm of the mind which sees all things as different into the realm of the One Reality in which all things are seen as different

expressions of this Reality, is acquired the capacity to function with equal ease in all spheres, kingdoms of Nature and solar systems in manifestation."

In the previous aphorism it was pointed out that freedom from *moha* is a necessary qualification for becoming an *Adhikāri Puruṣa.* This Sanskrit word is used widely in different schools of Eastern philosophy with different shades of meaning and so its real significance is not clearly defined and properly understood. The best method of defining the nature of *moha* is perhaps to regard it as the deluding effect produced upon the human mind by the power of Illusion or *Māyā* which keeps the Monads involved in manifestation for the sake of their evolution and training for acting as *Adhikāri Puruṣas.* This effect has many aspects which are all covered by the many connotations of this word and is also in accordance with the general conception of *moha* as the delusion of mind which causes attachment to worldly objects and pursuits.

The aphorism which we are now considering points out another qualification of great importance which every *Adhikāri Puruṣa* possesses and which enables him to discharge the responsibilities of offices of much greater scope in the Divine Plan. This is referred to as *bheda-tiraskāra* in the aphorism. *Bheda-bhāva* is seeing the infinite expressions of Divine Life in the universe as different from one another and *bheda-tiraskāra* is therefore complete freedom from this tendency which imposes a tremendous limitation on consciousness from the highest point of view. As has been pointed out again and again, according to the Occult Doctrine there is only One Reality in existence which is finding an infinite variety of expressions in innumerable manifestations throughout the universe. As long as we see these expressions are different, it

means we do not see them really as expressions of the One Reality. This implies that we are not aware of the One Reality in its essential nature which is Integrated, Whole and Perfect. This lack of awareness of the essential oneness of all things throughout the universe, which Vedānta preaches, limits the consciousness of an individual to a particular locality or region in the universe and prevents his functioning everywhere with equal ease. But he who is aware of the Reality feels at home everywhere because he sees the same Reality everywhere and in everything.

This freedom from *bheda-bhāva* will thus be seen to mean a fuller awareness of the One Reality than freedom from *moha*. Freedom from *moha* means non-attachment to objects, persons and pursuits with which one is connected or familiar. On the other hand, freedom from *bheda-bhāva* means freedom from attachment to anything in the whole manifested universe because the whole universe in all its complexity and at all levels is an expression of the One Reality. The former confers on the individual, awareness of being an individual Spirit, or *Ātma-bhāva*. The latter confers on him the awareness of his being one with the Supreme Spirit which we may call *Paramātma-bhāva*. It is this fact which enables the Liberated individual to function in any part of the manifested universe as an *Adhikāri Puruṣa* which is what the phrase *sargāntara-karmatvam* in the aphorism implies.

As the whole universe is an expression of the One Reality, all its parts and aspects at all levels, are intimately related to one another although such interrelations are not visible at the surface. For example, when we examine the universe on the physical plane we find it divided into galaxies, solar systems and planetary systems separated by vast, unimaginable distances measured in terms of light-years. It seems impossible

at present to cross these enormous distances and establish communication even between different solar systems. But when we penetrate into the deeper levels of consciousness we find that these different systems separated by unimaginable distances are really a play of Divine Consciousness and their separation by time and distance is merely an illusion produced by *Māyā*. It is therefore not only possible to transfer consciousness from one system to another but to feel equally at home everywhere and function everywhere. It is this ability to do so which is implied in the Sanskrit phrase *sargāntara-karmatvam* which a Liberated individual acquires on becoming established in the world of the One Reality.

That such transfers of *Adhikāri Puruṣas* are possible and take place all the time is well known to Adepts of Occultism, but no information is available in Occult literature on this subject. It is only when an individual becomes Liberated after *bheda-tiraskāra* and enters the world of the One Reality that he gets a glimpse into these innermost secrets of Occult life, not before.

३७. करणशक्तिः स्वतोऽनुभवात् ।

karaṇaśaktiḥ svato 'nubhavāt

करण-शक्तिः the power to act in these ways referred to in the previous aphorisms स्वतो automatically; naturally; without any special effort अनुभवात् on experiencing the consciousness of the Ultimate Reality referred to in III-25.

III-37. "The capacity to act freely in these ways which is necessary for an *Adhikāri Puruṣa* comes to him naturally without making any special effort because the Centre of his consciousness is established permanently

in the world of Reality, in the very source of integrated Divine Power."

As the consciousness of a Liberated individual is established in the world of Reality and has become united with the Universal Consciousness of *Śiva* all the powers which are inherent in that Consciousness can be wielded by the Self-realized individual without making any special effort to acquire them. We should remember that this Supreme Consciousness is an integrated state and the Supreme Power inherent in it should also therefore be an integrated state. From such an integrated Power which is the source of all powers in the manifest any particular power needed for any particular purpose can appear naturally and automatically just as any coloured light can appear from white integrated light to bring out the colour of any object on which it falls.

The reason why all kinds of powers from the highest to the lowest can be wielded by an *Adhikāri Puruṣa* as required lies, of course, in the fact pointed out before, that consciousness, or rather knowledge and power, are correlatives and every kind of knowledge has inherent in it its corresponding power. That is why people who gain Self-realization by following any Path acquire *siddhis* even though they do not even think or care about these things and are concerned only with the attainment of their supreme object.

As mind is a differentiated form of consciousness the powers associated with mental knowledge of different kinds are also present in a differentiated form. That is why a particular kind of knowledge forms the basis of a particular kind of power corresponding to that knowledge. And so to obtain a particular *siddhi* it is necessary to make a special effort to acquire the knowledge upon which the *siddhi* is based.

On the *Ātmic* plane the individual *Ātmā* is a centralized expression of *Paramātmā* and therefore shares to some extent the nature of the *Paramātmā*. That is why omniscience and omnipotence appear naturally in the individual who has gained full consciousness of the Ātmic plane. But this omniscience and omnipotence is of a comparatively limited nature and confined to the particular field within the consciousness of the *Siddha Puruṣa*. It is a partial though tremendous expression of the true Supreme Consciousness of *Śiva* and can be exercised by a Liberated individual who has become one with that Supreme Reality.

३८. त्रिपदाद्यनुप्राणनम् ।

tripadādy anuprāṇanam

त्रिपद the lower three states of consciousness (*jāgrat*, *svapna*, *suṣupti*) आदि etc., and other triple states of a similar nature अनुप्राणनम् vitalizing; giving life to.

III-38. "As a result of the ability to use the universal Divine Power, the *Adhikāri Puruṣa* can not only create any forms needed for his work but also vitalize them in all the states and levels of existence present in a manifested system."

This is a very important aphorism as it throws light on the nature of the physico-psychic mechanism which comes into existence on the establishment of a duplicate centre of consciousness, a process to which reference is made in aphorism IV-4 of the *Yoga-Sūtra*. This aphorism states that the creation of a new *citta* requires merely the establishment of a new centre of consciousness or rather the duplication of the original,

permanent centre. It stands to reason that this new *citta* which has been created in this manner is not merely ' mind ' but must also be associated with a vehicle through which the ' mind ' works. In fact, it implies the creation of a complete set of vehicles functioning on different planes of manifestation and being thus a replica of the original individuality on the form side. It is for this reason that it can serve as a vehicle of the individual *Ātmā* in an effective manner. A mere physical body, for example, with no inner vehicles to ensoul it cannot function in an effective manner. It will be a mere mask or robot with very limited usefulness and capacity.

The existence of a complete set of vehicles which can function effectively on all the planes requires that they should be vitalized by *prāṇa*, the principle present in every vehicle which gives life to it and enables it to become an instrument of the *Ātmā*. For, it is *prāṇa* which converts a mere mechanism into a living body which responds readily to the will of the indwelling Spirit and serves as a *via media* between consciousness which is intangible and matter which is tangible. Without this principle connecting the two they cannot interact with each other.

The role of *prāṇa* in the functioning of the various vehicles which the *Ātmā* uses on the different planes of manifestation is not fully understood even by many students of Occultism. In the Vedāntic classification of these vehicles mention is made only of *prāṇamaya-kośa*. From this the student infers that *prāṇa* has a role to play only in the working of the dense physical body called *annamaya-kośa* in this classification. But anyone who has studied the Upaniṣads and other Occult literature carefully can see that the role of *prāṇa* is far more complex and it has some part to play in the functioning of all the vehicles though it is difficult for us to comprehend it on

the lower planes. The following two well-known Occult maxims in Sanskrit will indicate how important this role is.

प्राणो ब्रह्म

"*Prāṇa* is Brahman, the Ultimate Reality."

प्राक् संवित् प्राणे परिणता

"The first derivative of *Saṃvit* or Universal Consciousness is *Prāṇa*."

Another important point to note in this connection is that the vehicles created artificially by the Yogī for a particular purpose by his *kriyā śakti* have not to be built up or constructed elaborately one by one. They come into existence or are precipitated automatically and naturally on the establishment of a duplicate centre of consciousness as indicated in aphorism IV-4 of the *Yoga-Sūtra*. And they are fully vitalized and ready to work effectively like the original set of vehicles. The only difference between the two is that they have no *saṃskāras* attached to them and their activities are directed by the individual who functions through the original set of vehicles. Aphorisms IV-4 and IV-5 of the *Yoga-Sūtra* confirm what has been said above.

The creation in this manner of a set of vehicles naturally and automatically is the result of the relation of the individual *Ātmā* with the lower planes of manifestation. These planes represent the differentiated states of the integrated *Ātmic* consciousness and so when a duplicate centre is established on the highest plane of manifestation the vehicles corresponding to that centre come into existence on the lower planes in a natural manner. We are all familiar with such processes even on the physical plane. When a seed is sown in the ground properly prepared, it begins to sprout and grow

immediately and ultimately produces a tree of the same kind with the help of the natural forces working in its environment. The only difference is that the growth of a tree takes time while the creation of a set of vehicles can be brought about by an Adept of Occultism instantaneously. This is due to the fact that the impulse for the growth of the tree comes from a source in the realm of time and space while the impulse for the growth of a new set of vehicles comes from a source in the eternal which is above the limitations of time and space.

The fact that this *siddhi* is mentioned in *Kaivalya Pāda* and not in *Vibhūti Pāda* of the *Yoga-Sūtra* indicates that this power can be exercised only by an Adept of Occultism who has already penetrated through the centre of his Ātmic consciousness and lives in the world of Reality. The divine sport described in the *Bhāgavata* in which Krishna multiplied the number of his vehicles so that he could be with every *gopī* separately is probably an allegory to illustrate the working of this Divine Power present potentially in every human being.

Many Yogīs acquire this power of materializing themselves in their original or duplicate body at distant places; but this is a different kind of phenomenon and the body thus produced is called *māyāvic* or illusory. It is not necessary to go further into this question in the present context.

३९. चित्तस्थितिवच्छरीरकरणबाह्येषु ।

cittasthitivat śarīra-karaṇa-bāhyeṣu

चित्तस्थिति the state of mind वत् like; resembling शरीर body करण instruments like organs of sense and action बाह्येषु external; outside.

III-39. " As in the case of mind, the body and the organs of sense and action are also seen on the periphery of consciousness and do not affect its deeper levels."

It was pointed out in aphorism III-33 of *Śiva-Sūtra* that the activity of the mind with which most people identify themselves is seen by a Self-realized individual on the periphery of consciousness and therefore does not affect his inner consciousness. This aphorism further clarifies the same idea and points out that the body also is seen apart from his Self on the periphery of consciousness. What we see outside us is really present within us in the form of a mental image produced in our mind by our environment, and the body is also a part of that image. This fact is emphasized because there is a general tendency in us to give the body an independent status and consider its existence and activities apart from those of the mind. As the basis of the manifested world is mental the whole physico-psychic mechanism through which we function as an individual Spirit is also a part of the mental world seen against the background of consciousness. The sense-organs and organs of action, being part of the body, are as a matter of course seen on the periphery of consciousness. They are referred to as *karaṇa* or ' instruments ' in the present aphorism.

४०. अभिलाषाद् बहिर्गतिः संवाह्यस्य ।

abhilāṣād bahirgatiḥ saṃvāhyasya

अभिलाषाद् of desire, the word desire being used here in the sense of will which is exercised in implementing the Divine Plan बहिर् external, on the surface or periphery गतिः movement, situation, mode of existence संवाह्यस्य one who

functions at the external level and on the periphery of consciousness.

III-40. "The desire or will to implement the Divine Plan in the case of an *Adhikāri Puruṣa* makes him function also on the periphery of consciousness but does not affect his innermost being which is established in the world of Reality."

The idea of non-identification of consciousness with the activities of the mind and body is further extended to the activities of desire which is generally the motivating and driving force behind the activities of mind and body. The activities of our desire nature are generally considered as part of our mental activity but they have been correctly separated and distinguished from mental activities in the present aphorism. Desire is a lower expression and reflection of the Will aspect of our nature and has its roots on the *Ātmic* plane while the activity of the lower mind is an expression of the Higher Mind called the Causal body or *kāraṇa śarīra*. It is because desire is the debased expression of the *Ātmā*, the highest principle in the individuality, that it is the dominating and motivating factor in human life and the elimination of desire provides a direct method of gaining *Ātmic* consciousness or awareness of our real Self.

The Sanskrit word *abhilāṣā* generally means ordinary desire for worldly things, but in the present context, since it is used in connection with the life of a Self-realized individual it should be considered in the sense of will-power from which desires are derived. This interpretation is not only suitable but is necessary because a Self-realized individual who acts as an *Adhikāri Puruṣa* has no personal desires of his own, but in all the activities in which he takes part he has

the attitude and awareness of being an agent of the Divine Life.

The above aphorism is meant to remove the doubts which may arise in the minds of those who live with and work under such highly evolved souls. When these great beings come and live among men they take particular care to remain inconspicuous and therefore live their external life, as far as possible, like other men around them. The ordinary man whose sense of discrimination is not yet developed judges these great beings by their outer modes of behaviour and external activities and finding nothing remarkable in them is apt to overlook their underlying greatness and high moral and spiritual stature. It requires penetrating spiritual insight and development to recognize spiritual greatness. We must have developed in ourselves, to some extent at least, what we can see and appreciate in others.

How is it that these highly evolved souls live and behave like ordinary people and yet can live in the world of Reality at the same time? The secret of this dual life lies in the fact that the activities of their desires, etc. take place on the periphery of their consciousness and the Inner Man remains unaffected by them.

It is necessary for the aspirant to understand these things of the inner life if he wants to come into contact with real *Mahātmās* who generally live unknown and unrecognized in solitude and are not easily accessible. To meet them and to co-operate with them in the beneficent work which they are doing in spite of their physical isolation one has to be like them, at least to some extent. No amount of search for *Mahātmās* in the Himalayas or Āśramas will be of any avail if we do not have the necessary qualifications for coming in contact with them.

४१. तदारूढप्रमितेस्तत्क्षयाज्जीवसंक्षयः ।

tadārūḍha-pramites tatkṣayāj jīva-saṃkṣayaḥ

तत् that; refers to the awareness of Reality आरूढ seated on, established in प्रमिते: direct knowledge of Reality तत् of that desire or will क्षयात् on exhaustion of, on the completion of the work undertaken जीव life, existence, personality संक्षय: is destroyed or comes to an end simultaneously.

III-41. "On account of the direct and constant awareness of Reality in the case of an *Adhikāri Puruṣa*, the life or personality which he has assumed temporarily to carry out a particular part of the Divine Plan comes to an end or disappears simultaneously with the disappearance of desire or will on accomplishment of the work."

This aphorism refers again to the functioning of an *Adhikāri Puruṣa* when he takes some part in the fulfilment of the Divine Plan. He is established in the world of Reality and his knowledge is true and certain. When, therefore, he comes down into the lower worlds and works through a personality he is at least partially aware all the time of this fact even though his mind is engaged in the work he is doing. All aphorisms which follow aphorism III-25 refer to the state of consciousness and mode of working of a Liberated individual and should be interpreted keeping in view this fact. The interpretations by some scholars of some of the aphorisms give the impression that the Yogī has reverted to a lower state of ordinary life involving illusions and limitations of all kinds. As the state of true Self-realization is irreversible such interpretations are obviously wrong.

The state of mind, actions and ways of work of all Liberated individuals who take part in the working out of the Divine Plan of evolution is quite different from those of ordinary people even though they may outwardly behave like ordinary people in certain respects. Even though their mind is immersed in the work of the physical world, the contact with the world of Reality is never broken and they can become actively aware of that world instantaneously by retiring into the innermost levels of their consciousness.

The state of consciousness of such *Jīvanmuktas* is a mystery of spiritual life which should be properly understood if we are not to misunderstand them and make discipleship under their guidance impossible. It is only in the case of those who are still treading the path of discipleship and who have not yet crossed the threshold of *Nirvāṇa* that reversions to the lower states of consciousness are possible. They are not only possible but the risk of these reversions or even straying from the Path of Holiness is inherent in the life of discipleship as pointed out in a previous aphorism. A disciple has to be alert and guard against such lapses all the time, even when he has reached a high stage in the unfoldment of consciousness.

It is because the consciousness of a Liberated individual is firmly established in the world of Reality, as indicated by the phrase *tadārūḍha-pramiteḥ*, and is therefore perfectly unattached to the life and pursuits of the manifested world that his personality disappears as soon as the work he had undertaken is accomplished. There is not only no attachment to the lower worlds but there are also no traces of *karma* still left to be worked out which sometimes make it necessary for very highly advanced souls to descend into the lower worlds temporarily. They are not quite free until they have

crossed the threshold of *Nirvāṇa* and become Liberated in the real sense.

४२. भूतकञ्चुकी तदा विमुक्तो भूयः पतिसमः परः

bhūtakañcukī tadā vimukto bhūyaḥ patisamaḥ paraḥ

भूत made of the *pañcha-bhūtas*; anything which exists कञ्चुकी derived, from the word कञ्चुक which means garb, robe तदा then; in that case विमुक्तो freed, released भूयः again पति Lord; refers to *Paśupati*, a name of Śiva समः like; same as परः transcendental; beyond the manifested world.

III-42. " When the *Adhikāri Puruṣa* is freed from the psycho-material mechanism created by his will, utilizing the Divine Power, his consciousness again reverts to the *Śiva* state or transcendental Reality."

It has been pointed out already that desire or *kāma* is a debased form of will or *icchā*. While in the case of an ordinary individual it is desire which is the motivating force in life, in the case of a Self-realized individual, acting as an *Adhikāri Puruṣa* it is *Icchā Śakti* or pure spiritual will which is the motivating force behind all actions. In the case of an *Adhikāri Puruṣa*, the outer personality seems to have desires and thoughts but these are controlled by and are really the expressions of the spiritual will which acts from the innermost Centre of consciousness and directs the personality in its appointed work. But the personality does seem to have a temporary existence of its own, and as shown before, behaves in many respects like the personality of an ordinary individual. The outer lives of all *Mahāpuruṣas* confirm this fact.

They all have remarkable personalities which all the same are under the perfect control and guidance of their will which is really an expression of the Divine Will through them.

It is also to be noted that such *Adhikāri Puruṣas* have no kārmic *saṃskāras* to be worked out because all these are destroyed on the attainment of Liberation as pointed out in aphorism IV-30 of *Yoga-Sūtra*. When a particular work undertaken by an *Adhikāri Puruṣa* is finished the personality dissolves naturally, for the pure spiritual will which was behind it has been withdrawn and the consciousness which was partly turned outwards in maintaining the external activity reverts to its original state of full awareness of Reality.

The peculiar manner in which the fact of reversion of consciousness to the full awareness of Reality on the dissolution of the personality is stated in this aphorism will show the student how concepts of a profound nature are sometimes expressed in the Sanskrit language, especially when they are embodied in the form of aphorisms. Sanskrit is a wonderful language for the terse expression of profound ideas of a philosophical or religious nature because of the wide range of connotations in the case of certain words, a whole doctrine or concept of profound significance being sometimes expressed by a single word or phrase. But this makes it necessary for the student to be very careful in determining in what sense a particular word or phrase is used in a particular context. Unless he has a good grasp of the fundamental principles of the subject he is studying he may find it impossible to make head or tail of what is stated in the form of an aphorism. Let us take some of the words and phrases in the present aphorism to illustrate this point.

bhūtakañcukī: This phrase refers to the psycho-physical mechanism through which the *Jīvātmā* functions in the world

of manifestation, but there are many occult concepts which are implied in the two words which constitute this phrase. This phrase hints at the essential constitution of man, how the mental worlds produced on different planes come into being through the agency of the *pañca-bhūtas* or the five Cosmic Elements, how the psycho-physical mechanism gradually built up by each *Jīvātmā* in the world of manifestation by the long evolutionary process serves as a prison to confine his consciousness and obscure the awareness of Reality which is hidden within his heart and is his real Self.

The ordinary man is held in bondage within this set of vehicles which are referred to metaphorically as the 'robe made of *bhūtas*', and cannot get out of it until his evolution is completed and he has become perfect. It is only then that he can share the universal Consciousness of Śiva and also wield His Power as a conscious agent. On the other hand the Liberated individual has become free from these compulsions and although he uses such mechanisms he is not bound by them and is free to get out of them whenever he wills to do so. This is why this state is called Liberation.

pati: The Sanskrit word *paśupati* means 'Lord of all living creatures who are held in bondage in *saṃsāra*' and is used frequently as a name for *Śiva*, the Universal Consciousness which is finding expression in the manifested world through all living creatures at different stages of evolution. As most students of Hindu philosophy are familiar with this name, the word *paśu* is dropped and only *pati* is used in referring to Him.

samaḥ: This Sanskrit word means 'like' or 'same as'. Before the Monad comes down into manifestation he exists in the world of the ultimate Reality in which Divine Power is potential and merged in Divine Consciousness and so there

is no scope for its expression and the development of faculties through which powers of various kinds can be exercised. So the Monad though essentially of the same nature as *Śiva* and like Him is yet not quite like Him because he has not yet developed the faculty of using the infinite Divine Power hidden within him.

It is for making this potential Divine Power active that he comes down into manifestation, under the illusion created by *Māyā*, to go through the evolutionary process and develop the faculties which will enable him to exercise all the powers from the lowest to the highest. The highest stage of this development is reached when he becomes a Solar Logos or *Īśvara* and rules and guides the evolution of a solar system with all the Monads evolving in it. But it is only after attaining Liberation, when his consciousness becomes united with the Universal Consciousness of *Śiva*, that he becomes endowed with the Divine Power and can wield it as a conscious agent of the Divine Life and becomes truly like *Śiva* or *Śiva-tulya* as expressed in aphorism III-26. Then the Divine Power which is present within him can be exercised in ever-increasing measure as he occupies offices of greater and greater responsibility as an *Adhikāri Puruṣa* in the Divine Plan.

The above paragraph also gives some kind of explanation of the mystery concerning the necessity of coming down into the world of manifestation and going through the travail and miseries of the long evolutionary process by a being who is Divine in his essential nature and has his home in the world of Reality. The real and complete resolution of this great mystery can take place only when he becomes Liberated and gets a direct vision of the Truth which is enshrined in his heart.

paraḥ: means 'beyond' and is used to indicate the transcendental nature of that Ultimate Reality which transcends not only the manifested world but also the Divine world in which Divine Beings like the Solar Logoi function. This Universal Consciousness of *Śiva* is transcendental in the highest sense, for it transcends even the *Maheśvara-Maheśvarī Tattva* in the Ever-Unmanifest from which all *Īśvaras* functioning in the manifest are derived and of which They are the expressions.

४३. नैसर्गिकः प्राणसंबन्धः ।

naisargikaḥ prāṇasaṃbandhaḥ

नैसर्गिकः: natural; within the realm of *Prakṛti* प्राण vitality; the special kind of force on every plane of manifestation which serves as a link between consciousness and its vehicle and makes interaction between them possible संबन्धः: relation; association; interaction.

III-43. "The principle of *prāṇa*, though it connects the pure Consciousness of *Puruṣa* with his vehicles in the realm of manifestation, belongs really to the realm of *Prakṛti* and so when the consciousness of the *Puruṣa* reverts to the world of Reality as pointed out in the last aphorism, the *prāṇa* remains behind with the vehicle and its association with *Puruṣa* is dissolved completely."

It has been pointed out before that *prāṇa* plays a much more important and all-pervading role than is generally supposed. We can have only a hazy idea about this role on the spiritual planes although we know that it exists on these planes. Our knowledge concerning *prāṇa* is confined mostly to the functioning of the *prāṇamaya-kośa* which not only vitalizes the physical body but serves as an instrument for

converting purely physical vibrations like those of light and sound received by their respective sense-organs into sensations which are mental in nature and provide the raw material for the working and development of the mind.

This aphorism is very important because like many other aphorisms of *Śiva-Sūtra* it points out facts and principles of the most fundamental nature which are an integral part of the Occult Doctrine. This aphorism points out that *prāṇa* though derived from consciousness is a part of the objective world also. This world is governed by the laws of Nature and is therefore called *naisargikaḥ*. The important point to note here is that *prāṇa* is a *via media* between consciousness and mind, which are subjective in nature, and matter which in its widest sense provides the objective phenomena on all planes of manifestation. It is through *prāṇa* that consciousness expresses itself in matter and vehicles made of matter, on the one hand, and vehicles carry information regarding the phenomena of the external world to mind and consciousness on the other. *Prāṇa* is able to perform this function on account of its peculiar constitution which combines in itself properties of both consciousness and matter as has been explained in another context. Without the intervention of *prāṇa* with its dual character how could two such dissimilar principles—consciousness and matter—react with each other?

४४. नासिकान्तर्मध्यसंयमात् किमत्र सव्यापसव्य-
सौषुम्णेषु ।

*nāsikāntarmadhya-saṃyamāt kimatra savyā-
pasavya-sauṣumṇeṣu*

नासिका the nose through which *prāṇāyāma* is performed अन्तर्मध्य the centre of consciousness which is the innermost

common centre of vehicles संयमात् by control, regulation and unfoldment of किमत्र where is सव्य contrary, reverse अप as a prefix to verbs it means away from, opposition, in contrary direction सौषुम्णेषु in the *suṣumnā nāḍī*.

III-44. "In the case of those who have learnt the technique of regulating the forces of *prāṇa* and *kuṇḍalinī* through *prāṇāyāma*, since their consciousness can move up and down the different planes of manifestation in accordance with their will there is really no confinement of consciousness within the realm of manifestation."

This is another aphorism which like aphorism III-42 expresses in a very peculiar but graphic manner a well-known practice involved in Yoga which has for its ultimate object the attainment of Self-realization. No one who is not familiar, at least theoretically, with the techniques of Yoga can understand the meaning of this enigmatic aphorism while those who have some knowledge of how forces like *prāṇa* and *kuṇḍalinī* are utilized in opening up and making functional the extremely fine and subtle passage within the vertebral column, called *suṣumnā nāḍi*, will see at once its significance if they have a correct idea of the meaning of the Sanskrit words used in the aphorism in a rather unusual manner.

The peculiar manner of expression is adopted not because those who have tried to expound these vital facts of practical occultism wanted to mystify the student but for two reasons. First, because they have tried to condense in a few words all the essential and fundamental facts concerning the topic or process dealt with in the aphorism. It is amazing how many facts which are of an essential nature are hinted at in this short aphorism. The essence of many techniques of Yoga and the underlying principles, which requires whole

chapters for their exposition in books on Yoga, is just referred to by using single words and phrases. It is therefore natural that students who do not possess a good mental background of knowledge concerning these things will find it difficult to understand the real significance of such aphorisms.

The second reason why this peculiar method of expression is sometimes adopted in expounding these facts of practical occultism is partly to veil the inner meaning and significance of what is sought to be conveyed. The majority of people who appear to be interested in Yoga these days do not have the right motive for the pursuit of this sacred science. They are interested in Yoga either because they are curious and want simply to satisfy their curiosity about this mysterious knowledge which fascinates by its very nature and has been surrounded by the glamour of traditions concerning the so-called miracles wrought by Yogīs and great teachers of spiritual knowledge; or, they are interested because they want to possess psychic powers of various kinds to satisfy their vanity or exploit other people. The aim of many is to improve their health or to free themselves from diseases of many kinds so that they can enjoy physical life to the maximum. People belonging to all these categories are unfit to tread the path of real Yoga. They can be considered immature from the spiritual point of view and do not possess the necessary qualifications for treading this path safely and successfully. All such people are kept off from this knowledge of vital importance, but dangerous for people of reckless temperament, by this peculiar manner of expression. If their interest is purely academic they may be able to understand the literal meaning of the aphorism and have the smug satisfaction which a mere scholar derives from his learning. But what they actually have is only the husk and not the grain of true knowledge.

The importance of this aphorism in the present context lies in the fact that it gives a hint with regard to the extremely easy method an *Adhikāri Puruṣa* has of freeing himself from his physico-psychic mechanism when he is not actively engaged in doing the work which he has undertaken, although he still shoulders the responsibility of his office. He can instantaneously raise his consciousness into the world of Reality and rest in his true home by utilizing the technique connected with the active functioning of *suṣumnā*. In fact, when this technique has been mastered completely the process of freeing himself from the limitations of the lower worlds and entering the world of Reality becomes extremely simple and is merely a question of the focusing of consciousness in any of the vehicles or resting in the world of Reality in full awareness of his Divine nature. The consciousness of such an *Adhikāri Puruṣa* can move up and down the different planes with as much ease as we can go from one room into another in our house and become aware of the objects contained in these rooms.

But, of course, what has been said above applies only to those Liberated individuals who are acting as *Adhikāri Puruṣas* in the lower worlds and have to come down and work on the lower planes in one capacity or another. There are a large number of other Liberated individuals of tremendously high spiritual stature who do not hold such offices and do not therefore maintain such physico-psychic mechanisms or bodies on the lower planes. Their work does not require this frequent movement of consciousness up and down, or from one sphere to another, and what has been stated in the above aphorism does not apply to them. We know practically nothing about this class of Great Beings who do not remain in active touch with the lower worlds because they do not

hold any office of responsibility in them. Only vague references to these Beings are found in the occult literature of Hinduism.

४५. भूयः स्यात् प्रतिमीलनम् ।

bhūyaḥ syāt pratimīlanam

भूयः, again स्यात् will happen प्रतिमीलनम् the state of reabsorption into Reality.

III-45. " In the case of an *Adhikāri Puruṣa* or Yogī who has complete control over his vehicles and can shift his consciousness anywhere within the realm of manifestation, or even transcend it and enter the world of Reality, whenever he wills to do so, there is again total reabsorption into Reality. "

As *Adhikāri Puruṣas*, who hold offices of responsibility in the lower worlds, can withdraw their consciousness instantaneously from these worlds and become fully aware of the world of Reality, there is really no separation from this Real world. And because there is no real separation, when their task is done they again withdraw into the world of Reality naturally.